

REPRINT OF THE CHRISTIAN MESSENGER

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The Christian Messenger reprint represents the combined efforts of hundreds of people. First, locating a complete set to photograph was a long search—a job we *never* attained! So far as our several months' research revealed, there is no extant complete set of these books in any one collection. Our work of photo reproduction was accomplished through "a little here, a little there," working from the basic set graciously made available by Roscoe Pierson, Librarian, Lexington Theological Seminary, Lexington, Kentucky. Among others helping in tracing down and supplying original copies were Enos Dowling (Lincoln Bible College), Lester Galbraith (Christian Theological Seminary), R. L. Roberts (Abilene Christian University), and Don DeWalt (Ozark Bible College), Wm. B. Miller (Presbyterian Historical Society), and David McWhirter, (Disciples of Christ Historical Society).

Especially grateful are we to R. L. Roberts, first for his urging that we coordinate the reprinting of the set, and second for producing a general index to the entire series. This required long hours of reviewing articles on his microfilm copy and assigning appropriate titles. The original indices at the end of each volume, as the reader will observe, were vague and inadequate. The general index is at the end of volume 14.

Sincere appreciation is expressed also to the hundreds who have entrusted us at Star Bible with their orders, a vote of confidence that gave us renewed courage and strength. We pray that these men of the early Restoration Movement will be duly honored, that many wise men will be led to their Savior, and that Jehovah's Name may be glorified through His Church now and evermore.

Alvin Jennings
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CHRISTIAN MESSENGER.

BY BARTON W. STONE,
AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

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THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers. They who procure ten subscribers, and remit the money to the Editor, within the year, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

INTRODUCTION.

With considerable hesitancy I have commenced the the 5th Vol. of the Christian Messenger; not for the want of patronage, but for reasons unnecessary to name. The same course will be pursued in this, as in the former volumes, except that useless controversy shall not be attended to, and practical religion more zealously enforced. Once more are qualified brethren solicited to make communications for the Messenger, on subjects of general utility. Those communications written in a decorous and Christian style, will be thankfully received and published.—Agents it is hoped, will at least keep up their number of subscribers. We wish the Messenger to have a more general circulation, if indeed it be deemed worthy. Some of my friends think my price is too great, seeing books can now be had at a low rate. Did they know the vast number of delinquents—the time and labor spent in writing and preparing for the press—the money paid for postage of letters &c., they would not make such an insinuation. Had I a press of my own and communications afforded, and if payments were punctually made, I could afford to print for much less. These advantages I have not at present; but may at a future day, when all cause of complaint on this ground shall be cut off.

EDITOR.

A friendly conference in TERRA CONFUSA, among brethren of different names and opinions, WHO MET TOGETHER FOR THE PURPOSE OF UNION.

Doct. P—— rose and addressed the Moderator thus When I take a view of the millions of human beings, who people this world, and consider their moral condition, my mind is affected with an indescribable sensation of mingled grief and pity. An overwhelming majority are groping in the thick darkness of Pa

ganism, and Mahomedanism, without the knowledge of God, and of the hope of a dying world; of those who have the revelations of God, and are nominal *Christians*, how few alas! regard his voice. How few profess subjection to his laws and government! How few whose life and conversation are better than those of Pagans to whom the gospel is unknown! Of those few who profess subjection to the Lord Jesus, we can see but little to comfort us. They are divided into opposing sects, each seeking the downfall of the other—debate, strife, discord, envy, evil speaking and evil surmising, are common among us. This paralyzes our energies—disgraces Christianity—hardens the impenitent and thickens the ranks of deists and skeptics. Wretched state of things! shall we still by disunion promote it? or shall we not rather labor to reform, and unite all our energies in the cause of truth? To promote the cause of truth, the truth as it is in Jesus, I am willing to sacrifice my dearest interests on earth, my fame, my ease, my wealth, yea my own life, should it be required. He sat down deeply affected.

Bishop M—— then rose and addressed the Moderator. The picture of the world, drawn by my worthy brother, is lamentably correct. Long have I viewed with pain their wretched state, drawn in less vivid colors. To the important query proposed by our brother, “Shall we still by disunion promote this unhappy, wretched state?” I answer; No. God forbid! What? we who have professed to receive the divine ministry of reconciliation, to bind the jarring world in peace—we, who profess to perpetuate the work of our Lord and his apostles to make of twain one new man—to establish his one kingdom—to nourish and cherish his one body—to labor to keep them in unity and love one to another. Shall we, by disunion, still promote a work in opposition to our very profession, and to the cause of our Lord? I again speak the fullness of my heart; no; no. Sink into the will of God, O my soul! sacrifice all to the truth!

In this sentiment the whole convention was unanimous. Mr. B——, then rose. I rejoice at the unanimity of this assembly. This is the happiest hour of my life. The mind, the spirit manifested this day in this numerous assembly, looks like the dawning of the Millennial glory. I confess I feel the very spirit of John the Baptist, willing to decrease that my Lord may increase. To any plan I will submit, which may effect the long wished-for union of Christians, and which may banish strife and contention from the kingdom of God. That all the sects are wrong, argument is unnecessary to prove. This is unanimously conceded by us all who are here. The great question to be considered is, How shall we cease to be sects? or how shall we become one body? To this grand point let us now attend in the spirit of humble inquirers.

Doc. P—— rose and said; our brother B. has at once brought the object of this meeting to view; “How shall we cease to be sects? or, How shall we become one body?” O for divine wisdom!

But why breathe for what we already have contained plainly in the Bible? Rather let us pray for the spirit of that book; then shall we be led into all truth. I will submit to you a proposition; let us all produce our faith, and examine each article in order, by the word of God; that which is untenable we will reject, and that which is good, we will receive. Thus we shall come together into the unity of the faith.

Bishop M—— said; I cannot cordially acquiesce in this proposition. The discussion of every article of our different creeds would require much time, and might produce bad feelings. Besides, this assembly might determine that one article of my creed was wrong. I yet believe that article true. Must I profess not to believe it? would not this argue dishonesty?

Doc. P.—You might believe it still, but have your faith to yourself.

Bishop M.—To be bound not to express my faith on a certain point, which to me might appear important, would be a species of bondage to which my free soul would never submit.

Mr. C. then rose, and said; bro. M. has given weighty reasons against the proposition; to which I will suggest another. Suppose we should succeed in forming, out of the discordant creeds, one, by which we should all agree to be bound. Even this common creed is fallible, being the production of fallible men. Will it not then share the same fate, and produce the same effects of all other fallible creeds, that is, divide the body united on it? Of this I entertain no doubt. The apostles of Christ had but one creed, the New Testament, and this was deemed by the Head of the Church sufficient. Believing this; I would suggest an amendment to the proposition of Doc. P., which is, that all give up their fallible creeds, and adopt the infallible one given by the Lord himself; and that we search diligently the scriptures, in order to know and do the truth.

Mr. B. said—This looks well in theory, but is proved to be fallacious in practice. No church can exist long without some formulary as a bond of union, apart from the scriptures. I contend for such a formulary as necessary, and urge the adoption of the proposition of Doc. P. The difficulties stated may be only ideal. By a careful examination of our creeds we may convince or be convinced of all error, and thus may be brought to be of one mind and of one spirit. Though this examination may require much time, yet we cannot spend it in a better work. I therefore second the motion of Doc. P.

The motion was carried, a few dissenting, who doubted and controverted the position of Mr. B. that a church could not long exist without a formulary as a bond of union, apart from the scriptures. They contended that the apostolic church had no such bond—that the church for three centuries from Christ had no such formulary—that facts both ancient and recent proved that such formalaries did not bind the church, and keep her from division; but were commonly the cause of her dividing. The

motion however was carried; and the different creeds submitted for examination. Doc. P. having the oldest creed was requested to begin and read *his*, beginning at the first article.

Doc. P. rose, and read from the Westminster Confession of Faith the first article, of the Holy Scriptures.

Bishop M.—I have no objection against one item of this article: I cordially receive the whole.

Mr. B.—I also approve of every word of it.

Mr. R. rose and said; All the books you have named as of divine authority I receive. But some opinions are expressed in that article which I cannot admit as true.

1. "Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word." The idea expressed is this, That God has given us a revelation of himself, of his will, of our duty, and of the way of life, in order to our salvation.— But this revelation cannot be understood by us, so that as a means it can save us, without a divine illumination extraneous and apart from the word, previously wrought in us. This appears to contradict the scripture. "The entrance of thy word giveth light; it giveth understanding to the simple."

If the doctrine that we cannot savingly understand the revelations, or the true light of God, without a previous light or illumination of the Spirit in the mind; then we must conclude that the word of salvation is an insufficient means to effect the end. Will God condemn his poor creature for not attaining the end, when the means ordained by him were known to be insufficient? He either gives this divine illumination to the saving understanding of his word, to all mankind, or to a part; if to all, then all are saved; if to a part only, then it cannot be said that the "wisdom from above is without partiality." On this rock, of the insufficiency of the written revelation without a previous revelation, or illumination, I view the Christian world as having made shipwreck of the faith once delivered to the saints. From this doctrine have sprung the doctrines of sovereign favor to a part of mankind—of unconditional election—of special grace—of Christ dying for a part of mankind only—of the partial distribution of his benefits. In a word the whole system of Calvinism has flowed from this doctrine. Many seeing this rock, on which so many have been wrecked, have, in avoiding Charibdos, fallen upon Scylla. They have even denied the operations of the Spirit entirely on the heart, either in a mediate or immediate way.— This we view as the extreme from the doctrine under consideration, its very antipode. The truth appears to me to be this. The revelations of God come to us in plain and intelligible language. They propose to us salvation, reconciliation, remission of sins—the Holy Spirit, with all the stores of grace in Christ Jesus; on the condition that we believe in, and obey the Savior. If we believe, the gospel becomes the power of God to our salvation. If we believe not, it produces no good effect in us. The

doctrine under consideration I have never found taught in the Bible. It has lulled the world in carnal security. Taught to believe that they cannot savingly understand the word, nor believe it, till God sovereignly illuminates and changes the mind, they have neglected the only means of salvation, and have been waiting for this divine illumination, and inward impetus to duty, if, perhaps, they might be of the favored number, the unconditionally, and sovereignly elected. Another evil effect of the doctrine which we are examining, is, That they, who believe it, and who think they have received this illumination to the saving understanding of the scriptures, are generally disposed to denounce all as heretics who differ in opinion from them. We, say they, have been divinely illuminated, and therefore have a saving understanding of the scriptures. Had you ever been wrought upon as we have been, you would have understood them as we do. This spirit has caused much strife and bad feelings among the religious. I therefore propose that this part of the article read by Doc. P. be rejected, not only as antisciptural, and of evil tendency; but also because in Sec. 7 of the same article this doctrine is plainly contradicted, as follows: "Yet those things (in the scripture) which are necessary to be known, believed and observed, for salvation, are so clearly propounded and opened in some place of scripture or other, that not only the learned, but the unlearned, in a due sense of the ordinary means, may attain unto a *sufficient* understanding of them." Before I sit down, I would propose another objection against that part of the article which leaves some circumstances concerning the worship of God, and government of the church to Christian predence. To this I cannot subscribe without a better understanding of its import. This will engage our attention hereafter.

Doc. P. replied; Should I relinquish the sentiments against which Mr. R. objects, I must relinquish the very marrow of the Scriptures; take this from me, and the rest is useless to me.— Should those sentiments be wrong my experience is a dream, my hopes are vain, and I am miserably deceived. But I have no fear. Let us attend to the proof of the doctrine, that the scriptures cannot be savingly understood until our minds be divinely illuminated by the Spirit. The proof is taken from the scripture, and immediately subjoined under the article. They are John vi, 45, and 1 Cor. ii, 9, 10, 12. These alone decide the doctrine true.

Mr. B.—The Doc. has spoken my mind fully. I should be glad to hear how Mr. R. can set aside those texts from proving the doctrine they are adduced to prove.

Mr. R.—Gladly do I undertake the work, nor do I conceive it to be difficult. The first text is John vi, 45. "It is written in the prophets. And they shall all be taught of God, Every man therefore that hath heard and learned of the Father, cometh unto me." Now, I ask, who are they that shall be taught of God? To the prophet we go for an answer. "And all thy children shall be

taught of the Lord; and great shall be the peace of thy children."

"Every man therefore that hath heard, and hath learned of the Father, cometh unto me." How has the Father taught? First by the prophets he spake to the fathers: in these last days he has spoken by his Son. Heb. i, 1 All God's children who heard and learned of the Father by the prophets, came to Jesus when he appeared in the world; because they saw the predictions of the prophets fulfilled in him. They believed in him, and were drawn unto him by the power of the truth, spoken by the Father in the prophecies. But they, who had learned of the Doctors and Rabbies, being taught wrong, did not come to him. But is there a hint in the text, that a poor unregenerated sinner was taught by a divine illumination apart from the word, before they savingly understood the truth, that Jesus was the Messiah. If such an illumination was absolutely indispensable to know this truth, why should the Lord condemn them for not knowing and believing him.

I have wondered that the text in 1 Cor. ii, 9, 10, 12 should ever be pressed into the service of the doctrine under consideration. The whole context particularly applies this to the inspired apostles, and not to unregenerated men. To the text, verse 9. "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him. (v. 10.) But God hath revealed them unto us (the apostles) by his Spirit; for the Spirit searcheth all things, yea, the things of God. (v. 11.) For what man knoweth the things of a man (that is of another man) save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God." As the spirit of a man can only know what is passing within that man; so the spirit of God only knows what things are in God. (v. 12.) "Now we (the apostles) have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." That spirit they, the apostles, received was the spirit of inspiration, as the following verse declares. But the doctrine now under examination is certainly and plainly condemned by the following verse (14.) "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." If by the natural man be understood the unregenerated man; then it follows that he cannot receive that illumination contended for; for this is a thing of the Spirit. But it is evident from the whole connexion, that by the natural man, Paul meant, the uninspired man; and such were all, both saints and sinners, except the inspired apostles.

Bishop M. moved for an adjournment—and that they meet again in four weeks. The motion was carried.

EDITOR.

(TO BE CONTINUED.)

THE HIGH PRIEST OF OUR PROFESSION.

Frequently we hear it asserted that Jesus was never a High Priest until after his resurrection, and ascension to heaven.—This doctrine is taken from Heb. viii, 4. "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law." Hence they conclude, that while he was on earth he was not a priest. From this doctrine I am compelled to dissent, for reasons following.

I think it is universally admitted that "God anointed Jesus with the Holy Ghost"—and that this anointing was effected at the time of his baptism, when the Spirit of God descended upon him. In submitting to baptism he was fulfilling all righteousness—Aaron, the High Priest under the law, was consecrated to the Priesthood by being washed and anointed. This type was fulfilled in the baptism and anointing of Jesus in Jordan, when he arrived to the age of being a priest. He was then anointed to be a prophet, priest and King. The office of a prophet he executed from the very time of his anointing. Though he was anointed a priest, yet he never officiated as priest, till he offered himself to die on the cross." For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man (Jesus, the High Priest) have somewhat to offer." This *something* was his life, his body or himself. By this offering he took away the first covenant, and established the second—he nailed the law or old covenant to the cross, taking it out of the way—the law became dead by the body of Christ, and vanished away. As soon as Christ, our High Priest made this offering, the old priesthood was changed, and consequently the law—they ceased together, and they ceased forever from that day. By the blood of this offering or by his own blood he entered into the holiest of all, into heaven itself there to appear in the presence of God for us; having obtained eternal redemption for us; or having laid in his death and resurrection a foundation for redeeming soul and body from sin and death, and of making reconciliation for iniquity. Two acts of the High Priest he executed on earth, the offering, and the entering by his blood into heaven—the other offices of the priesthood he is now executing, and will execute, till his mediation ceases. These two acts were typified by the high priest under the law, who first offered, and then by the blood of the offering entered into the holiest of all.

Paul (in Heb. vi, 1-4,) declared that Jesus had ascended to heaven, and set down on the right hand of the throne of the Majesty in the Heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man; and then adds; "For if he were on earth he should not be a priest, seeing there are priests that offer gifts according to the law."

Let it be remembered that Paul wrote this epistle about 30 years after the ascension of Jesus to heaven. If he were *now* on earth he should not be a priest—Why? Because had he contin-

ued to live on earth, and not have yet died, the old covenant or law would still have been in full force; consequently neither the law nor priesthood would have been changed—the priests would by divine authority still have offered gifts according to the law. But as before proved, Jesus by his one offering, or by his death, put an end to the law and the priesthood, and is now “crowned a priest upon his throne,” at the right hand of the majesty on high.

In Heb. 7, 8, 9, 10 chapters, the apostle shews the similitude between the high priest under the law, and the high priest of our profession. It may be profitable to us, to consider these things attentively.

Heb. vii, 11–19. Perfection was not by the Levitical priesthood, for the law made nothing perfect. But the bringing in of a better hope—a testament, established on better promises does make perfect, verses 19, 22. Should it be asked, why the Levitical priesthood and law made nothing perfect? I answer in Paul’s language. “Those gifts and sacrifices could not make him that did the service, perfect, as pertaining to the conscience; which stood only in meats and drinks and diverse washings, and carnal ordinances, (justifications of the flesh, &c.) for the blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh.” For it is not possible that the blood of bulls and of goats should take away sins.” “And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins.” It is plain from this presentation of the law and the priesthood, that the law could not make any one perfect; because it could not take away sins—it did not pertain to the conscience, but to the flesh only. It could not justify from any sin of a moral nature, from such “ye cannot be justified by the law of Moses.”

But the testament or covenant of which Jesus is High Priest, is established on better promises than the law. It promises a justification or remission from all sins, from which ye could not be justified by the law of Moses. It promises eternal life; but the law promised only the continuance, or protection of temporal life to the obedient. “The man that doeth these things shall live in them.” And, “Who (Christ) is made, not after the law of a carnal commandment, but after the power of an *endless life*.” In a word, the law promised no spiritual nor eternal blessing. All such promises belong to the New Testament, to the great High Priest of our profession.

The New Testament brought in a better hope than the law presented—the hope of glory, honor, immortality, and heaven with its boundless fulness. Beyond time the law presented no hope.

The offering of our high priest can cleanse from all sin, purge the conscience, sanctify, wash and purify from all iniquity.—This the law cannot do.

By the blood of our high priest, he broke the bars of the grave,

conquered death, and opened a way into heaven itself, for all his followers. This the high priest under the law could not do.

Our high priest once in the end of the world (the law dispensation) put away sin (sin offering) by the sacrifice of himself.—This he did while on earth as all agree. Therefore I conclude, he was high priest on earth, and will remain a high priest till his mediation shall cease.

EDITOR.

A LETTER,

To the disciples and followers of Christ, called Christians, in the United States of America.

DEAR BRETHREN:—More than a quarter of a century has passed since we cast ourselves on the word of God alone, having renounced all the wisdom of men contained in authoritative creeds and confessions. At first we were derided by all—then opposed with acrimonious zeal, and denounced as disorganizers, and intolerable heretics. We have progressed through all opposition, and our numbers have greatly increased. We have successfully defended the truth and liberty of the gospel; and principles are now established, which bid defiance to the wisdom of man to overthrow. It is now time that we turn our attention supremely to the practice of the truth established. Permit me, dear brethren, to submit for your consideration some subjects of great importance, which in the present crisis, imperiously demand our exertion.

THE ORDER OF THE CHURCHES.

It appears that in the days of the apostles, churches were formed in many places, but were not, at their formation, organized according to gospel order. Therefore was Titus left in Crete to set in order the things that were wanting, and to ordain elders in every city; and Paul and Barnabas were sent to ordain elders in all the churches together with other matters. We in this day, are in a similar state. Many churches among us have not an Elder, Bishop or overseer, and therefore many things are wanting, or in disorder, which should be speedily rectified. The church at _____ has no bishop or elder. This want must be supplied. How? If there is a man in that church, who has the qualifications of a bishop, as laid down by the apostle 1 Tim. iv. Let the church choose him, and call for the elders to ordain him to the work by the imposition of hands. If no qualified person be found in the church, let them earnestly pray God to raise up one, who may rule and administer in his fear. The duty of a bishop is to see the laws of the kingdom executed—to rebuke, reprove, and exhort with all, long suffering and patience. To preach the word and baptize, and teach all things commanded by the Lord Jesus—As the duty of parents to children, and of children to parents, of husbands to wives, and of wives to husbands; the duties of the old, and of the young; the duties of every relation in life, as taught in the word.

This same church has no deacon—this lack must be supplied. A deacon or deacons should be chosen according to the word, and ordained as the bishop, by the eldership. His office is to serve tables; to see that the indigent among us be supplied with the comforts of life, to see that the Lord's table be spread, and furnished with bread and wine for the supper; to see that the table of the bishop or elder, whose time and services are devoted to the church, be also supplied, should he be needy. The deacon should receive the contributions of the church, and apply them to the uses above specified. The church should meet together every Lord's day, with their bishop and deacons to worship the Lord according to his directions—to preach, exhort, pray, praise, break bread, receive believers for baptism, and having baptized such, to give them the right hand of fellowship. Before the church is dismissed, the deacons should receive their contributions for the purposes stated above; and every member should feel it his duty to attend such meeting, and to give of his substance as the Lord has prospered him. Let every member of the church be careful to rule well his own house, and bring his children with him to the Lord's house.

Such a church we view in gospel order, and in this order they will prosper, and grow up into Christ in all things. The blessing of God will rest upon it. Were all the churches thus organized, and living and walking in the Spirit, the glory of apostolic times would be restored.

SLAVERY.

This is another subject to which I again call the serious attention of my brethren. For a long time I have suppressed the grief of my heart on this subject. That the slavery of the Africans among us is wrong, needs not argument to prove; all see the evil, and the righteous of every name deplores it. To emancipate them, and turn them loose amongst us, is an evil both to themselves, and to society. This is a fact not disputed. Seeing this, I know not what to do, nor what to advise my brethren to do. But I feel thankful that providence has opened the way for Christians to emancipate their slaves from bondage, and themselves from the more intolerable bondage of keeping them.

The Colonization Society will receive, and transport to the fertile shores of Africa, the land of their forefathers, all the free blacks, who shall be delivered to them. This they will do at their own expense; and settle them in a land of their own, where their best interests will be promoted, and where liberty in full shall be by them enjoyed. Let us, dear brethren, avail ourselves of this opening in providence to free ourselves of one of the blackest sins, which pollutes our land, and disgraces our professions of civil liberty, and of holiness to the Lord. The sacrifice is great, but the reward will be greater. Till the colonization society came into operation, we had some plea for retaining our slaves; but that plea is now cut off; we are without excuse. Now

is the time to try men's souls, and to discern by what spirit they are actuated. To see a man zealous in religion, and yet retaining in vassalage his fellow creatures, having by nature an equal right to liberty with himself, is a lamentable sight to one who loves justice, mercy and fidelity.

It may be objected that the colonization society is unable to receive all the free people of color. Then let us endeavor to enable them, by becoming members of the society, and by pecuniary assistance. Help to so good a cause will be afforded. The general, and state governments will doubtless aid the good work in freeing America from this foul blot on the escutcheon of the nation. They smile on the mighty project, and wink approbation. Let us make the glorious offer; none have yet been rejected.

EVANGELISTS.

Evangelists are travelling preachers. These are useful to form congregations or churches, and put them in gospel order, by ordaining for them bishops and deacons. To this work they should attend, and if faithful they will be supported by the providence of God, and his people. If we were more economical, and less expensive in our dress and manner of living; or if we were less conformed to the world, and more conformed to the laws of our king, we should have an abundance for all the exigencies of the church; in supporting the poor, and in supplying the necessities of our ministering servants. To this subject the church must attend, or she must be degraded.

THE EDUCATION OF CHILDREN.

Too soon we cannot begin to teach our children the good and the right way. To bring them up in the nurture and admonition of the Lord is the duty of parents. Were we faithfully to perform this duty, we should see multitudes of them embracing the truth, and at an early age entering into the kingdom. Let the Lord's day be observed as a day for religious worship—not to be profaned by idle conversation, or gadding about from place to place. Let the day be spent in part, by teaching our children in the Book of God, the lessons of divine wisdom, and in enforcing the truth on their tender, docile minds. Never let them hear you reproach any man, because he believes differently from you. This has been the prolific source of many evils. Children soon imbibe the spirit of bigotry and hatred. Let love, peace, and forbearance be the motto of your life. Let parents, morning and evening, call their family together for worship. Let not secret prayer and meditation be neglected. Search the Bible to know your duty, and earnestly labor to do it. Thus will you adorn your profession, and engage many to turn to the Lord from their wicked ways.

From the Christian Register.

CHANGES IN SENTIMENT.—NO. III.

The third and last particular is the doctrine of infant punishment. That the church should ever have maintained such a horrible doctrine—a doctrine that closes every avenue to the human heart,—is indeed a matter of surprise. Nor can its admission otherwise be accounted for, than that it so necessarily grew out of predestination; none who claimed a character for consistency, could possibly reject it. Some indeed did endeavor to “find out some milder punishment for their [infants] share of the guilt of Adam,” than the suffering of “eternal punishment”—but finding such attempts discord with doctrines held important; they were obliged to seek relief in “annihilation at death.”—“Ruin and Recovery of Mankind.”

Many—particularly of that class for whose benefit these articles are written—have frequently expressed doubts of the truth of the assertion, that a doctrine so repugnant to reason, and all the finer feelings of human nature, was *ever* maintained in the church. I am aware if we seek for proofs of it in creeds and confessions of faith, we may be disappointed—for it was considered so necessarily to grow out of predestination and the then views of original sin, that a specific article to that effect was deemed unnecessary. It is in the writings of the principal lights of the church, from the reformation till within the memory of man, that we are to seek it; and there we shall find the doctrine so plainly and unequivocally taught, that we do no violence to language in saying, infant punishment in a future world, *was* a doctrine of the church. In proof of this assertion I will begin with Calvin, though the sentiment was far from being novel in his day.

Pighius, a Catholic writer, held that men would not be condemned for original sin,—whereupon Calvin remarks,

“If Pighius does not think original sin sufficient for the damnation of men, and will make no account of the *secret* judgment of God, what will he do with *infant children*, who have been snatched out of this life before they were able, on account of their age, to give any such proof [of wickedness?] Since the same condition of birth and death was common to the little ones who died at Sodom and Jerusalem, and there was no difference in their works—why will *Christ, at the last day, separate some of them to his left hand, FROM OTHERS standing at his right?*” Tractt. Theol.—De *Æter. Dei Prædest.*

Sebastian Castalio having objected to a system that “condemned and reprobated the wicked before they existed, not to say before they were wicked or had sinned,” Calvin replies:

“You deny that it is just in God to damn any one, unless on account of transgression. Persons innumerable are taken out of life while yet infants. Put forth now your virulence against *God who precipitates into eternal death HARMLESS INFANTS (innocuous fetus) torn from their mothers’ breasts.* He who will not de-

test this blasphemy [of yours] when it is openly exposed, may curse me at his will. For it cannot be demanded that I should be safe and free from the abuse of those who do not spare God.” Tractt. Theol.—Calumnæ Nebulonis cujusdam adv, Doctrin. Joan. Calvini de Occulta Dei Provid. et ad eas ejusdem Calvini Responsio.—Art. XIV.

In Calvin’s “Institutes” we read the following:

“I ask again; how it has come to pass, that the fall of Adam has involved so many nations with their *infant children* in eternal death, and *this without remedy*, but because such was the will of God.” * * “It is a dreadful decree, I confess.”

This is Norton’s translation. Allen’s rendering varies a little, but conveys the same meaning.

Again;

“*Infants* themselves, as they bring their condemnation into the world with them, are rendered *obnoxious to punishment* by their own sinfulness,—and not by the sinfulness of another.—For though they have not yet produced the fruits of their iniquity, yet they have the seed of it within them; even their *whole nature* is as it were a seed of sin, and therefore cannot but be *odious and abominable* to God.” Inst. vol. i. b. ii. ch. i. § viii.

Although Calvin thought it “blasphemy” to deny infant damnation, yet he restricted punishment to the offspring of unbelievers, and maintained that the children of *believers* “were adopted by the Lord before they were born, when he said ‘I will be a God unto thee and thy seed.’” Tractt. Theol.—Append. Libel. de Vera Eccles. Ref. Ratione.

I will now proceed to other evidence. Turretin, “who is reputed to have given a more complete system of Calvinistic theology than even his master,” was a believer in infant punishment. Inst. Theol. P. I. p. 683, 694, 695. So also was Theodore Beza, Calvin’s successor, as the following extract from his exposition of the doctrine of Predestination, will show.

“The grace of believing is not truly said to be offered to all men, *unless per chance we dream* that the grace of faith is, in some internal and extraordinary way, infused into the many *infants* that die in all parts of the earth, as well as into the myriads of adults who leave this life before they have heard any thing of Christ—a *DOTAGE which needs no refutation.*” Beza, De Prædest. p. 18.

Zanchius, a member of the Synod of Dort—an assemblage said to have been “a most ample representation of the *opinion* of the whole Calvinistic world”—holds the following language, in opposition to Pighius, who maintains that “*Infants* are without actual sin,” and consequently “will not be damned.”

“They [*Infants*] are nevertheless *wicked*, and being born adapted to sin, are therefore *justly damned*, although they have not yet sinned after the similitude of Adam’s transgression. For as temporal death came upon them on account of original sin, so *did also eternal*; for God threatened both when he said: ‘In dying

you shall die.' Even young serpents and the whelps of wolves, who cannot as yet harm any body, are put to death and with justice. How so? Because they are of such a nature, that they easily can do harm. Therefore *even infants are deservedly damned*, on account of the nature they have,—to wit, a wicked nature and repugnant to the law of God." Op. Theol. D. Hieron. Zanchii. Tom. IV. lib. I. De Peccat. Orig. cap. iv. thes. v.

Gomarus in his commentary on the fifth chapter of Romans, says, the dominion of death is "not only over the imitators of Adam's disobedience, but also over those 'who have not sinned after the similitude of Adam's transgression;' that is, *infants*."—Gomarus, Op. Theo. p. 405—ed. 1664. Again: "Since sin, and death the wages of sin, have come upon all men, it reaches even *innocent infants*."—*Ibid*, p. 407.

Antony Walaëus, professor of theology at Leyden, and a member of the Synod of Dort, maintained the damnation of infants, but thought that these who "*perish on account of original sin alone*, would receive the mildest punishment." Walaëus, Op. Tom. I. pp. 534, 535.

Perkins, a "Worthie Minister of Christ," and a "leading writer in the controversy with Arminius," says "concerning the execution of the decree of reprobation,"—"Reprobates are either *infants*, or men of riper age. In *reprobate infants*, the execution of God's decree is this. As soon as they are born, for the guilt of original and natural sin, being left in God's secret judgment unto themselves, they dying, *are rejected of God forever*." Works of M. W. Perkins, vol. i. p. 107, Eng. copy, fol. 1608.

The Helvetic divines, who attended the Synod of Dort, thus express themselves:

"That there is *election and reprobation of infants* as well as of adults, we cannot deny against God, who tenderly loves, and inculpably hates them before they are born."

Deodatus and Franchinus, Genevan doctors and professors of theology, were present at the same Synod, and said,—

"Of the *infants of believers only*, who die of an age before they can be indoctrinated, we determine that they are saved." Actz. Dordr. Judicia Theologorum Exterorum, p. 58.

The prolocutor of the celebrated Westminster Assembly writes thus: "Every man that is damned, is damned for original, as well as actual sins, and many thousand *infants only for original*." "The Riches of God's Love," &c. 1653. Burgess, also a member of this Assembly, breaks out in the following strain. "*Ah! how many little infants are, and shall be in hell*, who never had the knowledge of good and evil."—Burgess on Original Sin, p. 550, 551. Ed. 1659. Stapfer, Manton, Edwards, Bellamy, &c. held the doctrine of infant punishment, as we might show by quoting at length from their works, but time and our limits admonish us to stop; to which admonition we shall give heed after a few more remarks. In the lectures of Arthur Kildersham we find it laid down "as evidently proved, 1. That *all infants* are sinners, and

deserve damnation. 2. That *many infants* have been vessels of wrath, and firebrands of hell."

"The Synod at Cambridge, 1648, which represented not Massachusetts only but New England, adopted, unanimously, 'the Confession of faith published of late by the reverend Assembly in England,' (urging it 'to be holy and orthodox, and judicious in all matters of faith.'—Reply to Christian Examiner. This "Confession," thus adopted by the Cambridge Synod, as "orthodox and judicious in *all matters of faith*," taught the doctrine of infant damnation, as will be seen by the following extracts from two articles on Effectual Calling.

"*Elect infants*, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth."

"Others *not elected*, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and therefore cannot be saved."

If the doctrine of infant damnation had been discarded by a majority of the Synod at Cambridge, it is highly probable the obnoxious passages here quoted would have been erased; but as the *whole* Confession was "adopted unanimously," it is safe to infer that the doctrine taught in these articles met with their hearty concurrence.

One extract more, and we will have done. It is from Wigglesworth's "Day of Doom," a work once famous in this country,—as may be inferred from its having passed through six editions before the close of 1715. It is "a poetical description of the great and last judgment," and the author's imagination seems to riot in the torments of the damned. After describing the coming of Christ, the resurrection, the assembling to judgment, &c. we learn from a marginal note that "*reprobate infants* plead for themselves;" after which, as another note informs us, their "arguments are taken off," by the judge, thus:

"Then answered the judge most dread,
God doth such doom forbid,
That men should die eternally
For what they never did.
But what *you* call old Adam's fall,
And only *his* trespass,
You call amiss to call it *his*,
Both *his* and *yours* it was."

"*You sinners* are, and such a share
As sinners may expect,
Such you shall have; for I do save
None but my own elect,
Yet to compare your sin with *theirs*
Who liv'd a longer time,
I do confess yours is much less
Though every sin's a crime."

"A crime it is, *therefore in bliss*
You may not hope to dwell;
 But unto you I shall allow
The easiest room in hell.
 The glorious King thus answering,
 They cease and plead no longer:
 Their consciences must needs confess
 His reasons are the stronger."

REMARKS.

I had understood that my remarks on the *orthodox doctrine of "Infants in Hell"* had caused much trouble to the editors of the Presbyterian Advocate, edited and printed in Lexington—that they had devoted seven or more pages of their octavo pamphlet, in very indignant language, against the editor of the Christian Messenger, for his wickedness and temerity in exposing this doctrine—and that they had denied this to be a doctrine of orthodoxy or Calvinism. The article above I transferred to my columns, as an answer to their allegations, and as a complete proof of my position. None will after this, doubt that the doctrine, against which I contended, is a doctrine of orthodoxy; I do not mean of *modern orthodoxy*, for this is shaping itself by decrees to the mould of truth. Orthodoxy is a changeable thing—I did not see the article of the Presbyterian Advocate until the above from the C. Register was in type. I view that article as an ill natured strain of declamation, equally destitute of sound argument, and logical ingenuity. Such supercilious haughtiness must fall.

EDITOR.

TRADITION

DEAR BROTHER:—My only object in offering to the public the following remarks, on the all important subject of the Christian religion, is, to elicit truth; and the sincere desire of my heart is, that the plain unsophisticated truth of the Gospel may be revived, and acted upon, wherever a person may be found professing to be a disciple of Jesus Christ.

It is admitted by all, that since the promulgation of the gospel by Christ and his apostles, a great declension, or falling away from primitive simplicity, and apostolic purity, has taken place; and that the man of sin has been revealed, whom the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming.

It is generally lamented, that so many hundreds of sects have arisen, all of which speak a different language, and dress by different ensigns; yet they claim, almost exclusively to be the body of Christ. Of these we often hear it said, that they are the church of God scattered in the dark and cloudy day.

But unless we take their assumptions for proof, we have but little evidence on the pages of history, or within our own obser-

vation that would go to prove that any, or all of these sects (as such) have the spirit of him who was meek and lowly in heart. These cannot be the children of God unless they believe on his Son Jesus Christ, whom he hath sent into the world. On this principle, every sect in christendom will claim to be the church of God, for they all say they believe in him. But it is certainly *one thing to believe in Christ, and another thing to believe him.* I may believe the whole scriptural account of Jesus, yet not believe him; i. e. not understand him, or acknowledge his authority.

Thus Christ reasons with the Jews; who were so blinded by the tradition of the Fathers, that they neither knew nor acknowledged him. They claim to be the children of Abraham, and the disciples of Moses, but Christ tells them that they did not believe Moses, for, said he, "If you had believed Moses, you would have believed me; for he wrote of me."

Now every man of common sense does admit, that the Jews believed that there was such a man as Moses, and they received the whole scriptural account of him, for the truth. Yet Christ tells them plainly that *they did not believe Moses.*

How are we to understand this declaration of Christ? Is not this its most obvious sense? "You Scribes and Pharisees are so blinded by the traditions of your Fathers, that you do not understand Moses; you are entirely ignorant of the all important truths that he intended to communicate, therefore you are ignorant of me; and you are so far from being the true children of Abraham, or the disciples of Moses, that you are of your Father the Devil, and his works you well do."

Here Christ and the Jews are fairly at issue; they claiming to be the disciples of Moses, and the children of Abraham, and Christ declaring them to be the children of the Devil, and charging them with doing his work. Now, I ask, what did all their ignorance, their honesty, or their zeal avail? If their ignorance, honesty, and zeal, had constituted them disciples of Moses, the same qualifications might constitute Christians now. But the reverse *then was, and still remains true.* But I ask, was their ignorance a crime? most certainly: and why? because they had Moses and the prophets, but to these they preferred the commandments of men: hence their blind zeal and persecuting spirit, which not only led them to crucify the Lord of Glory, but also to persecute his followers to death. And Paul, when thus engaged, thought he was doing God's service, but was it God's service because Paul thought so? Or is any man on earth a Christian merely because he thinks so? Or does it require faith in Jesus Christ, and obedience to his commands, to make us Christians? If so, it is not only necessary that we believe in Christ, but that we *believe him* i. e. that we understand his teaching, and obey his commands.

In religious matters we have no Divine right to think any thing unless the book of God suggest and govern our thoughts, and bring them to the obedience of the Gospel of Christ.

If those at the present time, who have Christ and the apostles, prefer the false teaching of a hundred sects to them, who should wonder if the blind zeal, which such teaching always engenders, should ultimate in persecution and every evil work, and yet the persecutors think that they are doing God's service!

The Jews on a certain occasion say to Christ, "Why do your disciples transgress the traditions of the Fathers," as if the traditions of the Fathers were the paramount law. Christ responds thus: Why do you transgress the commandments of God by your tradition. Moses, whose disciples you profess to be, said *unconditionally*, honor thy father and mother; whose curseth father or mother shall surely be put to death; your traditions permit him to dishonor them on certain conditions." As much as if Christ had said to the Jews, "who gave you a right to append conditions to your law, which the lawgiver never made."

The plain conditions of the Gospel are, "He that believes and is baptized shall be saved, and he that believes not shall be damned." The apostles acting under their commission, baptized all penitent believers for the remission of their sins, and the same day they were added to the church; and this agrees with what Christ said to Nicodemus. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

But the Judaisers, who first sought to subvert the gospel of Christ, appended this condition to it, "Except you be circumcised and keep the law of Moses, you cannot be saved." Paul declares this to be subversive of the gospel. More modern innovators have appended other conditions, such as the following, which the primitive gospel never knew. "He that believes and is sprinkled with water shall be saved, and he that disbelieves the Trinity shall be damned."

It matters not if a man be as meek as Moses, as wise as Solomon, as patient as Job, and as pious as Elijah, if he believe not in the trinity, proxy suffering, imputed righteousness, and original sin or total depravity, he must be damned. O! why, I ask have our bewildered fathers made void the new institution or law of Christ, through their traditions? For information I make the following inquiries. Have we any divine authority for receiving members into the church without immersion? Or do any who have been immersed, suppose any one can enter the kingdom of God in any other way? Suppose the hand or the eye should say, I am not of the body, is it therefore not of the body? Or, if we say of a person, that he is in the kingdom of God, is he therefore in the kingdom? or does it require immersion, in connexion with faith and reformation, to constitute us members of the commonwealth of Israel? I am fully apprised that many revolt from the idea of disclaiming fellowship with the Paido Baptists. But I ask, does the New Testament recognize Baptists, or Paido Baptists, Methodists, or Presbyterians, Catholics, or Calvinists. Armenians, Arians, or Socinians, or any of the other sects, as such, to be of the kingdom of God? I answer, no. Where then is our

authority for recognizing them as such, or for inviting them to the communion of the supper? I know of none, except we, like the people of the world, take custom time immemorial for law. This may do for human law, but can never answer for divine.

JOSHUA IRVIN.

(TO BE CONTINUED.)

REMARKS ON THE ABOVE ARTICLE.

I cannot yet agree with my worthy brother Irvin in every sentiment he has expressed in his communication; yet I think the subject worthy of investigation. I had written an article on *opinion* previously to receiving his communication, and feel disposed to publish it, not designed as an attack on any one of his sentiments.

OPINION.

We have long believed, and have long expressed our belief, that opinions of truth, and not the truth itself, have so distracted and divided the church of God into contending, jarring sects.—All Christians of every order, honestly believe the Bible, the sum of all truth; but with regard to many truths in that book, they have formed different opinions. For this they cannot be blamed, when they have honestly searched for the right understanding of the truth. That which is blamable in them, is, that they attach such importance to their opinions, as to reject from their communion all, who reject those opinions, and receive different ones. This is the haughty spirit of infallibility.

To one subject particularly I wish to direct the attention of my brethren at this time, I mean, the subject of baptism. This has long been the cause of sore contention, and unnatural division among Christians. We have looked and hoped for an end, but it now appears farther off than ever. All but the Quakers, believe in water baptism as a solemn ordinance of the Lord Jesus Christ, by which we are inducted into the church, or become members of the kingdom of heaven.—Some think that water poured or sprinkled on a believer is baptism, and is what the Lord required; others think that immersion is the only baptism required by the Lord. Therefore they cannot believe that those who have been only sprinkled are baptized; and consequently have not been inducted into the church or kingdom of God on earth. They have therefore denied them the privileges of the kingdom. Here is a great diversity of opinions. One or the other must be wrong. Who shall determine the point? The Christian world is too much interested in this matter to judge impartially. My opinion is that immersion is only baptism.—But shall I therefore make my opinion a term of Christian fellowship? If in this case I thus act, where shall I cease from making my opinions terms of fellowship? I confess I see no end. But you may say, that *immersion* is so plainly the meaning of Christian Baptism, you know not how any honest man can be ignor-

ant of it. This is the very language of all *opinionists*; says one, the doctrine of trinity is so plainly taught, I cannot think an honest man can deny it. So speak all *Sectarians* respecting their opinions. Shall we reason with them of the impropriety of making their opinions tests of Christianity, and terms of fellowship, and do the same? Is this consistency? Is this the spirit of reformation? You may say, my idea of baptism as meaning immersion is not an opinion, but a fact. So say the orthodox respecting many of their unscriptural opinions, and are as firmly persuaded of them, as you can be respecting immersion not being an opinion of baptism. Here again a disinterested umpire is needed. The case I shall leave *sub judice*, till a satisfactory determination of the matter be made. Will then would it not be better, and would not the cause of Christianity more gloriously advance, if all would cultivate brotherly affections towards each other, and bear with each others weakness and errors, which affect not their pious and holy life? Forbearance would more speedily effect a reformation from those errors, than an intemperate zeal, and rigid course. These more generally confirm in error, than produce a reformation from it. We remember what effects this course produced in us, when we lived in the error. We were honest; but never were we moved to relinquish the error but by the mild persuasive and forcible arguments of the gospel.

But the great objection is, the unimmersed are not in the kingdom, therefore should not be admitted to the privileges of those in the kingdom. The objection is plausible. But I would ask, can *Sectarians* be members of the kingdom, or of the body of Christ? There can be but one opinion on this point; all who know the meaning of the word *Sectarian* must answer, no. If *Sectarians* are not members of the kingdom or body of Christ, how can they be admitted to the privileges of it? Is not the Baptist church itself, though immersed, *Sectarian*? How can they then be admitted to the privileges of the kingdom? If then, the privileges of the kingdom are not to be granted to the unimmersed, because they are not in the kingdom; with what consistency shall they be granted to others not in the kingdom, though they have been immersed? It is equally clear to my mind that a *Sectarian* is as far from being a member of the kingdom or body of Christ, as an unimmersed person is—Therefore if one be rejected the other should.

How many honest, pious, godly souls are there among the different sects, who have not, till lately, ever thought seriously on these subjects: of this we are assured, because we speak from experience. But the time is come, when the minds of all the sects are roused to inquiry. Let truth be exhibited in all its clearness in the wisdom of the serpent and harmlessness of the dove—let tenderness, brotherly love, and forbearance be exercised one towards the other—let piety, justice and mercy be cultivated by us all. Then will be effected the union of Chris-

tians in the truth—then will be answered the prayers of all the saints. Let us all remember, that we all have long been in the apostacy, nor have we yet escaped out of the dark mists of Babylon.

But says one, I cannot have communion with an unimmersed person; because he is not a member of the church of Christ, however pious and holy he may be. I ask, is he a heathen, or publican? for such is the character of those excluded from the church. Matt. 18. All are either for or against Christ the Lord. "He that is not with me is against me." Shall we say, all are the enemies of Christ who are not immersed? We dare not. If they are not enemies, or if they are not against him, they are for him and with him; shall we reject those who are with Jesus, from us? Shall we refuse communion with those, with whom the Lord communes? Shall we reject those who follow not with us in opinion? Shall we make immersion the test of religion? and shall we centre all religion in this one point? Shall we more insist on this point, than on faith, repentance and the love of God, connected with a life of holiness, mercy and self denial. Cornelius was a devout or pious man, who feared God with all his house, who gave much alms to the people, and prayed always; of him and such as him Peter said, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted with him." God had accepted him before his baptism; Cornelius had the kingdom of righteousness in him; but not the fulness of it. Peter was sent to him that he might be fully inducted into the kingdom. Does God accept such pious souls, and shall we reject them? Let us be followers (imitators) of God as dear children.

Do they really distinguish themselves above all others in piety and holiness, who reject from fellowship all the unimmersed? If this were a fact, it would be a prevailing argument indeed. I advise the Christians not to be too solicitous to enquire, "What shall this man, or those men do." Let them attend to their own duty. Let us still acknowledge all to be our brethren, who believe in the Lord Jesus, and humbly and honestly obey him, as far as they know his will, and their duty. Let us not reject whom the Lord has received. "By their fruits shall ye know them." Let us not reject experience, as good evidence of our acceptance with God. We know we have passed from death unto life, because we love the brethren, &c. Religion without experience is nothing better than a body without the spirit.

EDITOR.

Georgetown, Brown co. Ohio, Nov. 25, 1830.

BROTHER STONE:—It is already known to you that a church was constituted in this place about four years since, taking the Bible alone as their rule of faith, to the rejection of all formulas, creeds, &c. &c., said church has been increasing in numbers without the appearance of a revival, until last spring, and (I am sorry to say) it has undergone much persecution by the sectari-

ans. Last winter some of the brethren appointed a prayer meeting, and concluded to meet weekly; and pray with and for each other, a few met, in a few weeks their meeting attracted the attention of the people of the town, and many attended; among whom were several brethren of other denominations. All party distinctions were laid aside, and the disciples of our Lord, of different names sang; prayed, exhorted one another and rejoiced together. During this state of good feeling I was immersed, and became a member of the aforesaid church; we continued our meetings, and earnestly prayed for a revival of religion, for union and the downfall of partyism. We also earnestly prayed that the Lord would meet with, and help us at our communion on the 5th Sunday in May; and I thank my God that I can now say, that he answered our prayers. On the Saturday preceding the 5th three persons came and united with us, who had formerly belonged to the Baptist church.

(Bro. Patterson and Sydener from Kentucky, attended with bro Gardner during the meeting.) On Sunday brother Patterson preached, and bro. Gardner exhorted during the time of the communion. The excitement surpassed any thing I had ever seen; many came forward to be prayed for, and during the meeting twenty were added to the church. At our communion on the 5th Lord's day of October, twenty-one persons were received into the church. There have been between forty-five and fifty members received at Georgetown since last March. At Pisga (about 7 miles South of this place,) there have been between 20 and 30. At the Stone meeting house on the ridge (about 8 miles West of this place) between 30 and 40. It is almost impossible to find out the precise number, for many are received and baptized in the different neighborhoods, and at private houses. I have witnessed the reception of about 70 at the above named places within a year, and believe the number received, (except at Georgetown) to be larger than I had represented it. The prospect is still encouraging, many attend meeting, and great attention is given to preaching. The reign of the clergy begins to shake. A spirit of inquiry is among the people, many are casting off the shackles of men, and asserting their right of uniting with the lovers of the Redeemer. We have the satisfaction of seeing some of our brethren and sisters of different denominations, (particularly the Reformed Baptists) commune with us. O that Christians would lay aside their creeds, disciplines, &c. and unite on the broad and sure foundation of the gospel. I believe there is as great a union of sentiment, and as much brotherly love and affection existing among us as any other people on earth; we have no creed to contract our love, bound our desires, or teach us to hate one another. But taking the New Testament for our rule of faith and practice; which (like its Divine Author) breathes nothing but universal love and benevolence, our minds, hearts, and souls, are made to expand, and our love to God and our fellow creatures pervades the whole earth.

Christian Union is the burthen of almost every prayer, the theme of conversation, it is mingled in their songs of praise, and the subject of frequent meditation with the members of the church of Christ, with whom I am acquainted in this state. O that all Christians would assert their right of loving and uniting with each other, and that preachers would no longer labor to divide and separate those for whose union our Saviour when on earth prayed. I believe that the Christians, and the Reformers among the Baptist brethren, would unite in many places were it not for the preachers. I did intend giving an instance of a proposed union, which was objected to by a Reforming preacher; but having a dozen other things about which I wish to write, I must defer it, as my sheet is almost exhausted.

Yours in hope of immortality,
J. D. WHITE.

FROM NILE'S WEEKLY REGISTER.

The most eloquent and eminent of the French Roman Catholic divines, the *able de la Menuais*, has proposed, in an able address to the Roman Catholic clergy of France, to renounce all salary, or pecuniary stipend, all endowment of whatever description from the government; and to throw themselves entirely, for subsistence on the piety and justice of the people, as their flock.

The Western Reserve (Ohio) Synod has passed the following resolution:

In view of the doubtful authority whether scriptural or rational, by which the honorary title of D. D. is conferred on some Christian Ministers in distinction from others; and with the conviction that the conferring of such titles as honorary distinctions, is incompatible with the acknowledged purity of standing among Christian ministers, and with both the Spirit and Letter of the gospel.

Therefore resolved that the Western Reserve Synod will no longer recognize such titles as belonging to Ministers of the gospel.
[N. Register.]

RELIGIOUS INTELLIGENCE.

A conference begun and held at Pleasant Grove meeting house on George's creek, Alleghany, Md. Sep. 4, 1830. The brethren unanimously recommended to the work of the Lord, Wm. Shaw, Fred. G. Miller, Gabriel Lovett, Samuel Jacobs and Robert Green by the imposition of hands. During the meeting the Lord revived his work, and to many it is hoped, good was done.

A Christian conference was holden on the North fork of Holstein river, Washington co. Va. Aug. 16, 1830. The Elders present were J. Dodge, R. M. Shankland, Wm. Slaughter, and John Wallace—David and Js. Duncan, unordained. They agreed to meet again on the Saturday before the 3d Lord's day of August

1831, at Shell's meeting house, Sullivan co. E. Tenn. Preaching brethren are invited to meet with them at said conference. The number in that conference is about 500.

Extract of a letter from Madison co. Mo. Nov. 21, 1830.

There is a considerable excitement among the different denominations, for Christian liberty. One whole association in this section has remonstrated against creeds, and meet on the New Testament alone. They are friendly with all Christians.
WM. McMURTREY.

Extract of a letter, dated, Greenford Ohio, Dec. 16, 1830.

We have great encouragement in the cause of God. Times are good—the kingdom is advancing—additions are daily made to the church near Salem—able young men are growing up among us, who are proclaiming the reign of heaven, and the way of salvation through faith, repentance and baptism for the remission of sins—bigotry is declining, and many sectarians have come to us by night, and demanded baptism.
JOHN FLICK.

An extract of a letter to the Editor, written by Mr. M. T. Elder.

PIKE COUNTY, GEORGIA, Oct. 25, 1830.

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EDITOR.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,
AN ELDER IN THE CHURCH OF CHRIST.

“Prove all things: hold fast that which is good.”—PAUL.

VOL. V.] GEORGETOWN, KY. FEB. 1831. [No. 2.

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ONE THOUSAND PRESBYTERIAN MINISTERS WANTED IMMEDIATELY.

A few days ago, a religious hand-bill was put in our possession, which demands some little attention. Its object professedly is, to set forth the destitute state of our country; for the lack of competent ministers; and to solicit aid, to educate young men for Presbyterian preachers. It is signed by the Corresponding Secretary of the Western Education Society of New York. From the features of this hand-bill, it appears not to have been designed for the public in general, but is directed to be read in certain religious meetings; and then, most probably, to be carefully preserved in trusty hands, only to be shewn when and where occasion might require. The gross misrepresentations of leading Presbyterians, concerning the religious state of our country, for the lack of ministers, have been so thoroughly exposed at different times, that, it appears, they have begun to circulate their appeals through a more private medium. They are now sent out in hand-bills, committed to trusty persons, who are directed to read them only where there is a probability of their taking effect. The same hand-bill gives directions, how societies of females are to be formed, to aid in the education of young men for ministers; and, also states, that each society, thus formed, will be expected to raise and forward to the Corresponding Secretary, at least, the sum of five dollars annually. Indeed, assurance is given, that much is expected from females in the great work of preparing young men for the ministry.

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1831, at Shell's meeting house, Sullivan co. E. Tenn. Preaching brethren are invited to meet with them at said conference. The number in that conference is about 500.

Extract of a letter from Madison co. Mo. Nov. 21, 1830.

There is a considerable excitement among the different denominations, for Christian liberty. One whole association in this section has remonstrated against creeds, and meet on the New Testament alone. They are friendly with all Christians.

WM. McMURTRY.

Extract of a letter, dated, Greenford Ohio, Dec. 16, 1830.

We have great encouragement in the cause of God. Times are good—the kingdom is advancing—additions are daily made to the church near Salem—able young men are growing up among us, who are proclaiming the reign of heaven, and the way of salvation through faith, repentance and baptism for the remission of sins—bigotry is declining, and many sectarians have come to us by night, and demanded baptism.

JOHN FLICK.

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In almost every town there is a little church, and a little light; but all that surrounds is darkness; and, so far as my personal acquaintance extends, it is increasing daily; and all for want of help." Who this member of the Ontario Presbytery is, whose letter is designed to excite so much sympathy abroad, for the inhabitants along the southern border of our state, we know not; but his name richly deserves exposure. We have travelled much in that part of our state, which is here represented as "a moral wilderness;" where there is so much darkness, and we would fain comfort those whose tender sympathies may have overcome them by reading the above representation. It is true, Presbyterians and presbyterian ministers, are not so very numerous in the rough mountainous counties along the southern line of western New York, and, most probably, for a very obvious reason. That denomination of ministers are better suited with a more even pleasant country, where towns are populous, and inhabitants wealthy. Yet, the inhabitants of those counties are well supplied with preaching. In those sections the Methodists are numerous, and well supplied; the Baptists have many flourishing churches in that broken hill country, which are supplied with stated preaching; besides, there are several churches and ministers of the Christian connexion scattered through that "moral wilderness." Yet, says the writer of the above pathetic extract, "In almost every town there is a little church, and a little light; but all that surrounds is darkness." Now, how easy is it to see, that the "little church and little light" means Presbyterianism; but all that surrounds this scene of radiance is darkness. Sad representation! What! every thing darkness, except Presbyterianism? Such a statement is sufficient to excite disgust in every liberal soul. But here comes the winding-up statement. "Indeed, in four or five counties on the Pennsylvania line, there is but little more than the proportion of one Presbyterian or Congregational minister to ten thousand souls." Poor, destitute region—enveloped in darkness! And, for no other reason, than because there are no more Presbyterian ministers there! Alas! for the mountains of Tioga, Steuben, Alleghany, and Cataraugus.

We have neither time nor room to follow this writer through all his destitute parts of the United States, or to correct all his misrepresentations. We shall, however, notice a few of the latter. After telling much of what might be done in Ohio, were there only Presbyterian ministers enough in that state, he says: "This state has almost a million of inhabitants, and not more than ONE HUNDRED EFFECTIVE MINISTERS! Is it possible! Now, these one hundred effective ministers are undoubtedly Presbyterians, while all the other preachers in the state are counted as mere cyphers. In Ohio, the Methodists are very numerous; the Baptists, considerably so; and there are not far from one hundred ministers, and as many churches, of the Christian connexion, besides Episcopalians, Quakers, Unitarians, Moravians, &c.—And yet this writer states, there are "not more than one hundred

effective ministers" in the whole state. Poor destitute Ohio!—Thy condition must be deplorable—not to have more than one hundred effective ministers within thy borders! We will, however, not despair of thy salvation; for, if there had been only ten righteous found in Sodom, it would not have been destroyed.

The state of Illinois is represented as very deplorable, for the lack of Presbyterian ministers. Mention is made of nine counties in that state, in which there is not a solitary Presbyterian or Congregational minister. Of three of these counties, Adams, Pike, and Schuyler, it is remarked. "*The soil never was pressed by the foot of a Presbyterian or Congregational minister.*" A wretched soil, truly—never to have been thus sacredly pressed. The inhabitants of those counties, however, have the gospel preached to them, by ministers of other orders; but it must be remembered, that all this goes for mere nothing, where Presbyterianism is not cultivated.

Among other things, the following statement is given of Missouri: "Missouri is larger by one-fifth than the whole state of New York. It contains about one hundred thousand inhabitants, on a soil, that is not surpassed in fertility. And there are but five points in this state, where are ministers of the Presbyterian denomination. What a pity that there should be only five points in Missouri Presbyterianized! This reminds us of the five points of Calvinism. But, is all the rest of the state a moral wilderness? Most certainly, from Presbyterian conclusion. Yet, Missouri has within it a respectable number of preachers of other denominations, among which are Baptists, Methodists, and Christians, and yet the light shines only on "five points."

Passing over Indiana and Alabama, which are represented as famishing for the true gospel, we come to the old state of Virginia. This is, also, represented as wretchedly deplorable. The account states: "In almost every county in the Presbytery of Richmond, there is a part of the population, which must be supplied with the means of grace by Presbyterians, or they will, to all appearance, die without them." We have travelled some in Virginia, and know something concerning its religious condition. The Presbyterians in that state stand only as the third denomination in point of numbers. The Methodists, first; and the Baptists, second. The principal ground of this lamentation, then, undoubtedly is, because the Presbyterians have not the pre-eminence there. There are many preachers of various orders in Virginia, among whom are a respectable number of the Christian connexion.

North Carolina comes next. Of this it is stated:—"There are twenty-seven counties, without a single Presbyterian congregation." Suppose this to be true, and what, then? Must the inhabitants of those counties perish? In North Carolina, the Presbyterians are a small minority, compared with either the Methodists or Baptists. There is, also, a considerable number of the Quakers there, and a respectable number of preachers, belonging

to the Christian connexion. Yet, the condition of this state, is represented as very deplorable. The account continues: "It is estimated, that there are at least thirty thousand families, in this state, destitute of the Bible." What! thirty thousand families destitute of the Bible, in North Carolina!! We most solemnly believe the above statement to be a barefaced falsehood, unless the families of negro slaves are included in the estimate. Even then, such an estimate would be an imposition; since the laws of that state prohibit the education of negroes, which renders the Bible useless to them. We have seen similar-degrading representations of other sections of our country, which, when examined, have been proved to be base fabrications. Such things richly deserve exposure; and the pages of the LUMINARY are open to communications on the subject, particularly from our friends in North Carolina.

We would further examine the contents of this hand-bill; but we are ready to lay it by with disgust. It however states, and this should not be forgotten: "If we had one thousand able and faithful men added at once to our present number of ministers, they might all be usefully employed." Suppose there were one thousand ministers added at once to the present stock of Presbyterian clergy, where would they put them? Have they power to thrust other preachers out, and impose Presbyterian ministers on places and congregations where they are not desired?—No; but proof is needed, that many of them do not desire that power.—Are all their ministers now employed in the most needy places? No; they either go or stay, where they can live at the most ease, and obtain the highest salaries. They are the last men who start without the prospect of good pay. They are the last men to range the mountains and woods, in the southern borders of our own state, and submit to the privations and coarse fare of that portion of our inhabitants, and at the same time expect little or no temporal reward. This may account for there being so few Presbyterians along the Pennsylvania line.

The principal sections in the south and south-west, which are represented as deplorably destitute of Presbyterian ministers, lie in a climate not healthful to northern constitutions; and, as the southern states have never been very congenial to Presbyterianism, the western states in the same latitude, are mostly supplied with preachers from the denominations most numerous in the southern states. But as these do not happen to be Presbyterians, the mournful lamentation must be heard,—that our country is starving, through a lack of competent ministers—that is, a lack of Presbyterian ministers. What denomination in our country arrogates to itself such important assumptions as the Presbyterians do? Wailing and representing our countrymen as perishing, merely because they are not the dominant sect all over the land; representing every place as a *moral wilderness*, where there is no church of their order; pronouncing every thing *darkness* that surrounds them, merely because it is not Presby-

terianism. What would they say, should some other sect, as numerous as themselves, assume the same importance? Make similar representations, and "deal damnation round the land," as they do? What, if they should represent every town and society, under Presbyterian instruction, as in the valley and shadow of death, perishing for the lack of the gospel? Would the reverend Presbyterian clergy brook such representations, without a murmur or complaint? Would they think themselves fairly and courteously dealt by? We presume not. Why, then, such presumptive arrogance on their part? The number of inhabitants in our country are estimated, again and again by the Presbyterians. So many ministers are needed to supply our countrymen with the gospel, and the estimate is immediately made, that that full number of Presbyterian ministers are needed. The increase of population in our country is estimated for each year, and this, in their computation, requires just so many Presbyterian ministers. In a word, they make little or no allowance for any other ministers, and we have strong suspicion that a secret hope is entertained, that they may yet be clothed with power, sufficient to put down all other ministers.

We close, by remarking—we most sincerely desire, that the gospel may be preached faithfully, in every part of our country; and we would say to the watchmen, in Zion, be faithful and diligent in your calling. But we do as sincerely desire, that narrow, contracted, selfish, intolerant sectarianism, may be speedily swept from the free soil of America. And let the people say—
Amen!—*Gospel Luminary.*]

D: M.

Associated Methodist Churches.—A convention of ministers and lay delegates, from various parts of the United States, assembled in the city of Baltimore, on November 2d, for the purpose of forming a constitution and book of discipline for the government of the Associated Methodist churches. The Rev. Dr. Francis Waters, of Maryland, presided and Messrs. Lipscomb and Stockton were appointed Secretaries. The convention continued in session nearly four weeks. The following is the preamble of the constitution adopted by them.

We, the representatives of the Associated Methodist Churches, in general convention assembled, acknowledging the Lord Jesus Christ, as the only head of the Church, and the word of God, as the sufficient rule of faith and practice, in all things pertaining to godliness, and being fully persuaded, that the representative form of church government is the most scriptural, best suited to our condition, and most congenial with our views and feelings as fellow-citizens with the saints, and of the household of God; and, whereas, a written constitution, establishing the form of government, and securing to the ministers and members of churches their rights and privileges, is the best safe-guard of Christian Liberty; we, therefore, trusting in the protection of Almighty God, and constituents, do ordain and agree to be governed by the following elementary principles and constitution:

1. A Christian church is a society of believers in Jesus Christ, and is of divine institution.

2. Christ is the only Head of the Church, and the word of God the only rule of faith and comfort.

3. No person who loves the Lord Jesus Christ, and obeys the Gospel of God our Saviour, ought to be deprived of church membership.

4. Every man has an inalienable right to private judgment, in matters of religion; and an equal right to express his opinion, in any way which will not violate the laws of God or the rights of his fellow men.

5. Church trials should be conducted on Gospel principles only; and no minister or member should be excommunicated except for immorality; the propagation of unchristian doctrines; or for the neglect of duties enjoined by the word of God.

6. The pastoral or ministerial office and duties are of divine appointment; and all elders in the church of God are equal; but ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of the saints.

7. The church has a right to form and enforce such rules and regulations only, as are in accordance with the Holy Scriptures, and may be necessary or have a tendency to carry into effect the great practical system of Christianity.

8. Whatever power may be necessary to the formation of rules and regulations, is inherent in the ministers and members of the church; but so much of that power may be delegated, from time to time, upon a plan of representation, as they may judge necessary and proper.

9. It is the duty of all ministers and members of the church to maintain godliness, and to oppose all moral evil.

10. It is obligatory on ministers of the Gospel to be faithful in the discharge of their pastoral and ministerial duties; and it is also obligatory on the members, to esteem ministers highly for their work's sake, and to render them a righteous compensation for their labors.

11. The church ought to secure to all her official bodies the necessary authority for the purposes of good government; but she has no right to create any distinct or independent sovereignties.

The Associated Methodist churches, we understand, now number between 300 and 400 ministers, and between 30,000 communicants. They are seceders from the Methodist Episcopal Church, and resemble the Presbyterians in conferring upon the people a share in the government of the church, and in abolishing the order of bishops, and other distinctions of the clergy.

N. Y. Observer.

THE LORD'S SUPPER.

THE character and design of this blessed institution, are not the subjects proposed for investigation, at the present time.—The question to which I would particularly invite the attention

of the brethren, is this: How often, is it the privilege and duty of the Christians, to attend to the Lord's Supper? I unhesitatingly answer; every first day of the week. In proof of which, I will now exhibit a considerable portion of that testimony, by which this conviction has been produced. And just here, may I not indulge the hope that prejudice, which ever acts on extremes, will have nothing to do with our minds in this examination; but that truth in the love of it may alone guide us. It is necessary then, first of all, that we glance at the origin of this Institution, and from thence closely trace, in the order in which they appear, all the intimations made of it in the New Testament. Our Saviour in instituting the Supper thus commands: "This do in remembrance of me." Luke 22—19. Notice here, not only the design of the institution brought to view; but also a positive command to do it. Were we to stop here, we might readily conclude, that the frequency of our attention to it, was a matter, the determination of which, was left entirely to the whim, the caprice, the zeal or the coldness, of an uninspired man, sett of men, or congregation; but when we recollect, that the gospel system is perfect, that its laws and commands are perfect, and that herein we are thoroughly furnished, we feel disposed to examine farther, and if not from the lips of the Saviour, from the practice of his apostles at least, learn the proper understanding of this command, and the attention due to it. And indeed, nearly the whole order of the Christian Church, is thus to be learned. We find, then, on the day of Pentecost about three thousand inducted into the Church, and that "they continued steadfast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts ii. 42. If the breaking of bread, does not here mean the emblem of the Lord's body; to what does it allude? The writer is evidently in this verse speaking of acts of public worship; this the connexion proves; on the one hand, the teaching of the apostles, and fellowship, are named; and on the other, prayers; and it seems, they continued publicly as steadfast in the one as in the other. Luke immediately connects with this, a short account of their temporal affairs. He adds, they were all together and had all things common; sold their property, and divided the proceeds with those that needed; they broke bread from house to house, and eat their meat with gladness, &c.—by which last expression, I merely understand an allusion to their manner of taking their daily food. Such a construction here does no violence to the context; in the former verse, it evidently would. But the xx. 7, of Acts, will bring us at once much nearer the subject of inquiry: "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them." Observe here the time of their assembling was, the first day; the principal object of their meeting was to break bread. Paul's preaching being adventitious. Suppose I should say, on the 22d of February, when the Lexingtonians assembled to celebrate the birth of Washington, Mr. Clay addressed them. Would not such an expression sig-

nalize that day of the year, (for it returns but once in a year,) as a day of assembling among that people, for that purpose! and does not the other equally signalize the first day of the week, (which returns every week,) as a day of assembling among Christians to break bread; and if the bread here, is not that of the Lord's supper; whence is it? Did they solemnly meet as a church at Troas, to eat a common meal one before the other? or for what purpose, if not the one proposed? In Hebrews x. 25, the apostle exhorts his brethren, not to forsake the assembling of themselves together; where the necessity of such an exhortation, if no regular time of assembling had been pointed out by inspired authority? Could there be a breach of such a command or exhortation, if it were as orderly to meet yearly, semi-annually, quarterly, or monthly, as weekly? And indeed the same uninspired authority, that says *monthly*, may say *yearly* or *triennially*. If then the first day be the day for christians regularly to assemble, it will appear from 1st Cor. ii. 20, 21, 33, that when they did assemble, it was to eat the Lord's Supper; for how could they abuse that, which they did not attend to? And the apostle here, after reproofing them severely for its abuse, directs them how to attend to the institution when they did thus meet. Let us imagine one thus addresses his congregation, "Friends, when you come together, it is not to hear preaching, for one sleeps, another laughs, and another talks." Would not such a reproof or admonition plainly prove, that they did come, or ought to have come together to hear preaching? If so, the language in the passage just cited, being similar in form, this conclusion irresistibly follows; That they met every first day; when they did meet it was to eat the Lord's Supper; therefore they eat it every first day of the week.

But I would ask, by what authority is it, that the first, instead of the last day of the week, is so generally regarded as a day of worship? It will not do to say simply, because on that day the Lord arose. Have we apostolic example for its observance? If we have not, all our reasoning, good as it may be, must fail:—Were fallible reason alone the standard, innovations would never cease; but I contend, we have authority for its observance; and that in Acts xx. 7. already referred to: I know the women came to the sepulchre on the first day; but it seems, not to worship. The disciples on the same day assembled together; but it was for fear of the Jews. John xx. 19. The same authority then we have for assembling on the Lord's day; the same we have for breaking bread when we do meet.

Having fairly arrived at the conclusion proposed, as I humbly conceive from scriptural authority, let me now turn your attention to another source of information on this subject, which, if it does not strengthen, cannot possibly weaken, the conviction produced by the authority already quoted; I mean the History of the Christian Church, for the first three centuries of its existence so far as it has come to us; I care not whether by Heathen or Christian writers, whether of this sect or that, all concur, (so far as I

have read them) when speaking of the order of worship, practised in the primitive churches, in asserting that they assembled on the first day of the week, sung hymns, prayed, commemorated the death and resurrection of the Lord, &c.

This history, I am aware, is not inspired; but there is a degree of respect to which all history well authenticated is entitled.—Let this however go for what it is worth; to the Bible alone I appeal as sufficient on this point. How striking, then, the contrast between the order presented to view in the gospel, and that exhibited around us! In the former, each church had its Bishop chosen, and ordained to preside in its assemblies; and deacons, to provide necessaries or conveniences for worship. Like a family, its members were familiar, affectionate, and well acquainted; when one grieved, all were sorrowful; when one rejoiced, they all rejoiced; every Lord's day they assembled, they sung, they prayed, they broke bread, they read the scriptures, and exhorted, and encouraged each other as fellow labourers, heirs of the same glorious inheritance, and expectants of the same blissful immortality. In the order of the present day, if a church, perchance, have nominally a Bishop of her own, is he such as Paul would, were he on earth, approve? I think not, in most cases. If there are deacons, how seldom are they afforded the means of doing their whole duty!—What coldness and indifference! what a want of affection, sociability and fellow-feeling pervades society! and why? They seldom meet. What a shameful ignorance of the scriptures, compared with the intelligence attainable by every christian! and why? They seldom read. I may be told, they can do this at home. How many, I would ask, do it? He that neglects those religious duties which are social or public, is apt to neglect those that are private.

But it has been objected that by attending to the order proposed every week, there is danger of becoming mere formalists. I reply, there is danger of this in any order; every act of religious worship not attended to in the Spirit of Christ, is mere form; and surely, none will therefore contend for informality or disorder. It was for this cause Paul left Titus in Crete, that he might set things in order in the Churches; and the same apostle exhorts his Corinthian brethren to do all things decently, and in order, having previously declared that God was not the author of confusion. But it has also been objected that the Lord's Supper will thus become too common. Is it possible, that for the sake of ease, or from any other motive, a christian can object that any part of the religion of Heaven can become too common? Is prayer too common? Are praise, exhortation or reading too common? If not; let it not be said that the remembrance of the Lord can become too common. But should there be any other objections urged I would answer them all with this one sentence: If the Lord by his apostles has so ordered, assuredly it becomes us humbly to obey.

Dear brethren, I feel conscious I have not written one word

of this in the spirit of contention: But, by Almighty aid, to elicit truth and promote practical religion as far as lies in my power: Farewell.—Yours in love:
Jno. Allen Gano.
Jan. 18, 1831.

REMARKS.

Bro. Gano has certainly manifested the spirit of a Christian in his dissertation on weekly communion. His arguments are plausible, if not convincing to all. It is hoped that investigation of this subject will be undertaken by such as may think differently, and that they will communicate for the C. Messenger the result of their investigation. My ardent wish is, that truth, moderation and brotherly affection, may direct every pen that writes for the Messenger. We wish to purge ourselves, as well as the Messenger, from anger and evil speaking, and to endeavor to exhibit the meekness and gentleness of Christ in our lives, and in our communications by the Messenger. We solicit bro. Gano to continue for the Messenger his exhibitions of truth.

EDITOR.

THE CONFERENCE IN TERRA CONFUSA.

[CONTINUED.]

The Conference met according to appointment. After mutual salutations and solemn prayer to Almighty God, Mr. C. arose and thus spoke: Brethren, I well remember at our last Conference I suggested my conviction that we should never unite on any Confession of Faith devised by the wisdom of man. If possible, I am more confirmed in this opinion during that conference, and since its adjournment. On the very first article of the Creed under review, the Conference was divided, and each side on the question seems to be tenacious of its own peculiar views. The present revolution in the Church of Scotland, on the subject of religion, still confirms my conviction. It was long thought that Confessions of Faith were needful to unite and keep in union the Church of Christ; and the Church of Scotland was referred to as decisive proof—but that church is now divided, and still dividing; one part having thrown off authoritative human Creeds, and have taken the Bible alone as their only directory. The same things have lately taken place in the Presbyterian church in Ireland. And who living in America does not see the Baptist Church divided and torn apart, though that Church was tho't to be blessed too with a strong bulwark of a Confession of Faith? Facts are stubborn things, and these prove that creeds, formed in the wisdom of man, and made authoritative, are the causes of division and not of union. We are now examining the doctrine, whether the scriptures can be savingly understood without the inward illumination of the spirit. Some of us affirm, and others deny. On this we cannot agree, and therefore we shall differ on every point connected with it. A preacher rises to address his audience, under the impression that they cannot savingly

nor profitably understand him! How heartless his work! Should he honestly tell his impression to his audience, and say, I arise to address you on the important subject of religion, yet I am well persuaded you cannot savingly nor profitably understand me, might not the people say, and justly say, Why then should you labor for nought? Why preach to us at all! And why should we weary ourselves by attending to you? Did our Lord or his apostles thus preach? No: They preached—the people believed—and through faith they received the promise of the Spirit. Let us glorify the word of the Lord, by taking the scriptures for our only rule of faith and practice, and by laboring to conform our lives to their divine precepts. Diversity of opinion may exist as from the beginning; but by following the advice of the apostle Paul, as translated by McKnight, no evil will ensue—“Him that is weak in the faith, receive ye, without regard to diversity of opinions.”

Mr. R. I perfectly accord with every sentiment expressed by bro. C. This conference unanimously believe the scriptures of the Old and New Testament to be a divine revelation, and that they are given as the infallible means of our salvation through faith and obedience—therefore, as such we receive them, and will labor to observe all things whatsoever are commanded us in them. Uniformity of opinion has been long, but in vain attempted. The laws of Church and State have endeavored to coerce it. Such laws could only cause hypocrites and temporizers to submit; but free honest minds could never, and will never be bound by authority not divine. On such characters these laws have borne heavily in every age, while hypocrites have been protected by them. The first and worthy members of the Bible Society have set an example worthy of our imitation. They have given us the Bible without note or comment—let us receive it as it comes, without any human appendage—and receive one another without regard to diversity of opinion. We may be reproached for this diversity of opinion. So were the Reformers in the sixteenth century, by the Papists. Happy would it have been to the reformers, happy for the world, had they (the Reformers) patiently borne these insults. But being too sensitive, and not willing to bear the reproach of the diversity of opinion among them, they, to promote uniformity of faith, established their creeds. While we wrangle amongst ourselves about our opinions, infidelity and scepticism are spreading their destructive influence in the world. I should rejoice to see a uniformity of faith; but I should rather rejoice to see the unity of the Spirit among Christians. The latter is the only sure step to the former.

Mr. B. I acknowledge the plausibility of our brethren's arguments. Yet I cannot see how a church can exist without a Confession of Faith, or some church covenant as a bond of union. The Baptist Church has long lived in union, and prospered, but

it appears to me evident, that their unity was maintained by their Confession of Faith, without which they must have dwindled.

Mr. C. With due deference to our bro: B's. opinion, I have not known the Baptist Church signalized for unity among themselves. It must be acknowledged, that they, as well as others, established on creeds, are divided into several sects. That part called the Regular Baptists, are acknowledged to have lived for a long time in unity; but this effect I cannot attribute to their creeds, but to their ignorance of them; for not one in one hundred has ever read them. A worthy Baptist; from a church not far distant, lately told me, that some years ago he had joined the Baptist Church, and lived in peace and unity with it. The leaders of the church, wishing to have their members confirmed in the doctrines of their creed, determined to have it read every monthly meeting. The result was, that in a very short time many rejected the doctrines, and the church was about equally divided. Their former ignorance of the creed was the cause why they lived in peace and union. Had the creed been left with the moles and the bats, it is evident from fact that as peace and unity did exist between persons of different opinions, so they would have continued to exist; but the exposure and enforcement of it destroyed union and produced division. What but Creeds has effected so much division in the Baptist and Methodist Churches of late? So much in the Presbyterian Church in Ireland and Scotland at the present time? What, but a human creed, at first broke the unity of the Christian Church? And what, but human creeds, has perpetuated and multiplied those divisions? It must, I think, be confessed, that the Head of the church gave the Scripture alone as the rule of faith and practice to the church—and that the church had no other for several centuries after; yet with this alone she lived united. And why cannot we, in this day, do the same?

Doc. P.—I am well persuaded that we shall never agree to receive *in toto* any of the existing creeds amongst us, nor can we with our discordant opinions ever form one in which we can agree. Were it even possible that we could form one, in which we could now agree, yet in the present state of inquiry, who can say that we should agree in it one year hence? We dare not bind ourselves to believe in it, if we should discover it erroneous; this would be an invasion on the rights of conscience, and a death blow at our religious liberty. If we dare not bind ourselves, surely we should not be so presumptuous as to attempt to bind others. All human works are fallible, and therefore may be erroneous. I am willing to relinquish the idea I at first entertained of forming a creed, which shall comprise our whole faith of the scriptures; yet I think it proper and practicable to have a summary of the essential doctrines of the scriptures drawn up, and subscribed to by us all. The propriety of this cannot be disputed. I therefore will make a motion to this effect; and that

It carried that a committee of five be appointed to prepare such a summary against our next meeting.

Bisn. M.—Against this motion I have no objection, but I fear we shall never agree on what may be deemed the essentials of religion. Yet I am willing that we make the attempt, and therefore agree to the motion.

Mr. C.—I am far from being sanguine in the anticipation of good resulting from the course proposed, yet am willing to test it by experiment. I shall not oppose the motion. The motion was unanimously agreed to; and Messrs. P—, M—, B—, R— & C—, were appointed a committee to draw up a summary of the essentials of religion, and report to the Conference at their next meeting. Adjourned to meet again in four weeks.—EDITOR.

(To be continued.)

Extract of a letter from Elder ADAM VICKREY, dated Monticello, Ky. Dec. 16th, 1830.

DEAR BROTHER:—Since I last wrote you, my mind has undergone an entire revolution on the subject of Baptism, having lately perused Mr. Barkly, a Friend Quaker, and Mr. Campbell, on that subject. The former proves by incontestable evidence, that the apostolic order of baptising was by immersion; and that it continued without variation, for ages after. He adverted to this testimony, and proved how far the Pedobaptists had digressed from the ancient order of baptising, both in mode and subject, and that if it were essential to salvation, as they themselves held it, that it could not be such in any other way but in that God had ordained. Mr. Campbell proves conclusively, the same thing in the first instance: but he also proves as conclusively, by the word of God, the importance of Baptism, and that by immersion; and that it is obligatory upon a perishing world in the present day. On a review of the sacred oracles of God, I yield the point, and submit to the ordinance of God's house, by being immersed, and do feel consoled under the view of thus submitting to the commandment of the blessed Redeemer. Dear Brother, shortly after my first address to you, I attached myself to the Christian Church, where I may say, I have lived in peace ever since. Some small difficulties occurred on the subject of Baptism; but my Brethren were very tender and kind towards me, and I am glad to say, by the Grace of God I hope, that difficulty will be now forever buried. I am still trying to warn sinners to flee the wrath to come.—Times here are somewhat flattering. A union has been lately formed between the separate Baptist Church and the Christian Church, at the Beaver Creek Meeting-house. The former have taken the name *Christian*; they have united on the word of God, and agreed to have no other rule but what is found written in that Book.

REMARKS.

In this extract, we have another argument for Christian for-

bearance. Had the Christian Church dealt with this quondam Methodist, unimmersed brother, as many would counsel us in the present day, the probability is, that he would have been offended, and closed his eyes forever to the light. A brother Christian, of the late reformed order of Baptists, informed me a few days ago, that the reformed church, of which he was a member, acts in a similar way; they admit Pedobaptists to their communion—Methodists have communed with them—and generally afterwards have submitted to be immersed. I fear, forbearance, and such kindred virtues are overlooked in our great zeal for immersion, as that alone by which the blessings of the Kingdom can be enjoyed or obtained.—[Editor.]

For the Christian Messenger.

GRASSY POINT, Ohio, Dec: 25, 1830.

The day of inquiry and of investigation has come, and truth only can stand. The theories, speculations and dogmas, that have long stood proudly eminent in the Christian theology, are now shaking, falling, and losing their pernicious influence.

Perhaps, not since the apostles entered Athens, Rome and Corinth, have there been so loud cries to save the Dianas and favorite systems of the priests, as are now resounding through our land. Years since, has the orthodoxy of the day been questioned, and successfully opposed. A people have risen up, who deny all party names, and are designated by that name, intended by the Head of the Church to swallow up all others—i. e. CHRISTIAN. They reject all human creeds and disciplines, and receive the New Testament as their only rule of faith and practice. A people, who have gone on and prospered, amidst surrounding and inveterate foes, who have incessantly reproached them with the most frightful epithets that sectarian malice could invent. But all this has neither intimidated their courage, nor stopped their progress.

The promulgation of a free gospel, untrammelled by priestly domination, through their instrumentality, now makes the foundation of spiritual Babylon shake, the builders tremble, and the world to look on amazed. What will the issue be of all this commotion, this mighty struggle, this general combination of the priesthood, to keep down the prevalence of apostolic truth? "The Lamb shall overcome them."

All the cruel and unhallowed instruments of their fruitless warfare, shall soon forever fall pointless from their hands. They shall yield the contest, and own the *Lord is King in Zion*. Their confessions and disciplines, their doctrines and commandments, will be as the cob-webs of the morning, and as the glimmering taper in noon day.

To the standard of heaven, (the Bible,) which is already raised up in Zion, shall the people gather. There the repenting priest, and submitting bigot, shall forget their rage, be created anew, and dwell in peace and union with the flock of Christ. This is

no enthusiastic vagary. The time is sure. The night is far spent, and the day is at hand. Light is springing up—men are now waking from their long sleep—some are opening their eyes, and are walking forth to salute the dawn of the glorious day, that shall bring *peace on earth, and good will to men*.

Authoritative creeds are fast falling into disrepute. Societies built by the devices of men, and governed by human legislation, are now crumbling to pieces; and many, knowing they have followed *cunningly devised fables*, now seek for the *more sure word of prophecy*. Some seem fast advancing to the margin of apostolic ground. Others, alas! in their travels, unhappily wander in the smoke of the great spiritual city, and seem to settle on notions of their own creation, believing that they are *radically reformed*!

I feel rejoiced, my brethren, that the foundation of God standeth sure; and that as far as we have built upon it, we remain unshaken. Our profession is a good one, and if we err, it must be in practice. Let us be careful to maintain good works, that our lives may not conutadiet our holy profession. Let us still bear the scorn of proud sectarians with meekness and patience. Though they may deem us heretics, and may say that we have unfortunately assumed the name *Christian only*; that we are on a *crusade for opinions*; that we are a sect, &c.—Let them reproach and exhaust their strength against us; yet let us go on in the strength of the Lord and fear them not. Our cause—the cause of *Christian union*—that the *Bible is the only rule for God's people*—*Christian* their only proper name, is mightily spreading and prevailing in the earth. I have been laboring for the promotion of this cause twenty-four years, and have suffered much for its sake, and yet feel willing to live and die in it.

JOSEPH THOMAS.

Extract of a Letter from Elder D. Osborn, dated Fountain County Ia. December 16, 1830.

BROTHER STONE:—The prospects of the Redeemer's cause in this vicinity are somewhat flattering. The doctrine of Immersion for the remission of sins, is gaining ground in this country.—Some few of our preaching brethren are, with boldness, proclaiming the ancient gospel. Within a few days, brother Combs and myself have immersed nine or ten in this neighbourhood. The spirit of enquiry is now engaging the minds of the people in this new country, and through the labours, and influence of God's servants, the pure sunshine of the everlasting gospel is illuminating the minds of the people in such a powerful manner, that the shackles of priestcraft and tradition are fast losing their power. We look forward with joyful hope to see the day when our churches shall come in to apostolic order, and the Redeemer's kingdom be built up in every soul.

The Indiana Christian conference met according to appoint

ment, in Orange County, Ia. at Bethel Meeting-house.—Elders present—Lewis Byram, David Stewart, Jacob Shively, Wilson Scott, Elijah Goodwin, David G. Stewart.—Unordained labouring brethren: John C. Collins, John Duncan, Eli Stewart, Stroud Vanmater.

The brethren, after conversing freely, unanimously agreed, to lay aside the Minute-Book for the present, for the following reason, viz: That some of our dear brethren were opposed to it. Agreed that our next conference be holden at Stamper's Creek, Orange County, Ia. the Monday after the second Saturday in Sept. 1831; and that the meeting commence the Friday before. We solicit the attendance of our brethren and friends. Agreed that the above be inserted in the Christian Messenger.

August 15, 1829.

DAVID STEWART.

Extract of a Letter from Dr. S. Roach, dated Bloomington, Ia. Dec. 22nd, 1830.

"At our Camp-meeting the first Lord's day of Sept. ten professed faith in Christ. The brethren present with the Bishops, held a conference, named the spot Concord Camp-ground, and agreed to hold annual Camp-meetings there, on the first Lord's day of September. Preaching brethren are invited to attend with us. This spot is three miles South of Bloomington, Ia.

QUERIES proposed by Dr. Roach.

Query 1. Does Paul, in 1. Cor. vi. 1. forbid suing at law a brother for non-payment of debt?

Ans. He does not forbid us to go to law before the saints.—Not to pay a just debt, when we have the means, is an open violation of the laws of our King, and suit against such a culprit should be made to the church of which he is a member, and judgment given by the church.

Qu. 2. In the first verse, where he says, "a matter," does he not allude to the crimes mentioned in vs. 9 & 10?

Ans. I think the term "a matter," is very indefinite, and refers to every description of crime.

Q. 3. Can the judge do a brother more justice in these trespasses, than the church?

A. I think not.

Q. 4. Can the church do a brother justice in case of debt?

A. Certainly.—B. a brother justly owes C. a sum of money. B. is able, but unwilling to pay. The church judges, he must pay or be excluded from fellowship. If he is willing but unable to pay, the church should assist him, so that justice may be done to C.

Q. 5. Can any evidence be produced, making it my duty to wait my brother's negligence, and thereby suffer, until the church has formally turned him over to Satan?

A. I think, 1st Cor. vi. 1-6 is sufficient evidence.—EDITOR.

Extract of a Letter from Elder W. Dunkeson, dated Hopkinstown, Ky. Dec. 15, 1830.

"The prospects of religion are much more encouraging where I travel than when I wrote you last. I have for the last few days, introduced six into the Redeemer's kingdom, by immersion, and many more appear to be on the way.

(BY REQUEST.)

The Constitution of the United Baptist Conference, or Association, In Washington County, Georgia.

This assemblage of Churches may be called the United Baptist Conference, or Association, and we agree to unite on the following principles:

1st. This Conference shall (if the churches think proper) meet annually, as an advisory council.

2d. This conference shall be composed of Messengers from the different churches, so as for each church to have two members if they choose and no more; until any of them shall have more than one hundred members. In that case any church may have one additional messenger for every fifty. The Messengers' names shall be inserted in their letter.

3d. This conference shall have power to make its own rules to govern itself while in session, but none of its rules shall be binding on the churches, for they are free and of right ought to be.

4th. It shall be the duty of this conference to give their best advice in cases of difficulty, and to endeavor to keep up a union among the churches and arrange General Meetings, &c.

5th. This conference shall admit into its body, any church whom they find sound in the faith, and moral in practice; also, if any church in order wishes to withdraw from this body, she may at discretion, or on application she shall have a letter of dismission.

6th. As the love of money is the root of all evil, and has produced so much distress among christians, and we wishing to live in peace, therefore this conference shall not engage in, nor in anywise encourage any religious speculation, called Missionary, or by any other name, under pretence of supporting the Gospel of Christ.

7th. We the churches composing this conference, believing the books of the old and new Testaments are the word of God, declare that we take the new Testament for the rule of our faith and practice; for we are not under law but under grace.

8th. We the churches, composing this conference, do not acknowledge any creed, confession of faith or discipline given by any man or set of men as rules governing the churches, but we do reject all traditions of men whatever.

MESSENGERS' NAMES.—Jordan Smith, Samuel B. Tarver, James Moor, Jesse Collins, John Rees, Thomas Green, Wm Darden, Joseph Brantley, Hardy Johnson, Ely Yates, John Pat-

ber, Joseph Hagen, Wm. Grover, Curtis Cobbs, Laban Hargrove, Joshua Roundtree, Henry Brown, Joshua Clifton, John S. Kirklin, Robert Donaldson.

AARON ADKINS, Clk.

JOURDAN SMITH, Mod.

EXTRACT FROM H. HILDRETH.

"I consider the bitter controversy about matters of opinion and the spirit of mutual recrimination, which have prevailed in the religious world for the last fifteen years, as among the greatest obstacles to the progress of practical Christianity, as among the strongly operating causes of the late movements in favor of infidelity, and as having contributed not a little toward the recent multiplication of crimes.

"The age, I aver, is disgraced by a spirit of angry controversy and mutual accusation among ministers; and I hereby enter my solemn protest against this enormous and crying immorality. For my own sin in this matter, I desire to feel ashamed, and abased; and I call upon my guilty brethren to repent of their sin; that we may confess our faults one to another, and pray one for another, that we may be healed."

A public religious discussion or debate was lately held in New-York, N. Y. between Mr. Simon Clough of the Christian denomination, and a Mr. Brewster of the Baptist denomination, respecting the nature of Christ's person. It seems that Mr. Brewster was overcome by argument, and left the place before the discussion was expected to close.

QUERY:—Are such public discussions on this subject profitable to society?

HAVE FAITH IN GOD.

In the present warm contest of system against system, doctrine against doctrine, and opinion against opinion, there is danger lest the vital part of Christianity be overlooked and neglected. Alas! Of what avail is all our boasted faith in systems, doctrines and opinions, if love, justice, mercy, faithfulness and humble obedience be not produced? To effect these; were all the doctrine and promises of God given. Where these are wanting, all the doctrine of heaven to us has proved unavailing. The faith of Abraham is proposed as an example to all in every age. God promised him, "That in him and his seed all the nations of the earth should be blessed." He believed that God was true—that his promise could not fail—though he had many trials to cause him to doubt; yet he never staggered, but was firm in the faith, giving glory to God, by thus accounting him faithful, who had promised. Did we only believe God, or Jesus our Saviour, as we do our fathers, how much happier would be our condition! A father has an abundance of food, raiment and every good. He says in the love of a father to his children, my sons and daughters, I have an abundance for all your wants. It is my

pleasure that you enjoy them. I now declare to you that whatever you shall ask of me, you shall receive. They believe that their father cannot lie. When any need bread, or any thing else, they know where it is to be had. To their father they go in the confidence of receiving what they may ask. Our heavenly father has boundless stores for time and eternity. He delights in mercy. He promises to all his needy creatures on earth whatever they may ask. Did we believe God, we should humbly and thankfully apply to him for what we needed; without the fear of being denied. The Lord has promised to give the Holy Spirit to him that asketh—The word of promise is one thing, and the thing promised is another. I promise my son a certain farm if he will perform a certain easy condition within his power. The promise is one thing, and the farm is another. The son receives the promise with gladness, but the thing promised is not received till the condition is performed. Too many, I fear, rejoice in the promise, without having received the thing promised, the Holy Spirit of promise.

Love to God and man is the very essence of religion, without it religion is an empty name. EDITOR.

For the Christian Messenger.

By an unhappy turn in the wheels of the car of reformation we find ourselves thrown back upon the ages that succeeded the apostles, in which, from an erroneous interpretation of the figurative language of a few passages in scripture, in which the symbol was identified in word, with the thing signified, very similar to the mistake which afterwards led to transubstantiation. It was universally supposed, that baptism was invariably accompanied with a supernatural effect, by an immediate divine agency, which totally changed the state and character of the candidate, and constituted him a child of God, and an heir of the kingdom of heaven. Hence it was almost constantly denoted by the terms, *illumination*, *regeneration*, and others, expressive of the highest operations of the Spirit; and it was believed to obtain the *plenary remission of all past sins*, it was sometimes, in order to insure that benefit; purposely deferred to the latest period of life. This was the case with the Emperor Constantine; who, after having spent many years in adjusting the order, and orthodoxy of the Christian religion, and determining matters of controversy, between bishops and councils, and ratified the Nicene creed, submitted to baptism, as we are informed by Eusebius, for purifying himself from his offences, and cleansing his soul from guilt, which he believed was to be effected by the power of mystic words and the saving love.—When he was baptized, which was just before his death, he said to the bishops who surrounded him, "This is the period I have so long hoped and prayed for; the period of obtaining the salvation of God." Constantine was a Novatian. The Novatians formed a sect that sprung up in the third century, which, on account of their views of baptism in

washing away sin; and their interpretation of Heb. vi, 4-6, believed that no person who had been excluded from the fellowship of the church, ought ever to be restored, even upon repentance. A practice contrary to this sentiment caused them to separate from the church, and to form a new sect. They reasoned thus: Baptism is to be performed but once in a man's life, and it is the only act by which sin is remitted, therefore all the sin that is committed after baptism, has no remission; and a church which re-admits persons, who by having sinned after baptism had forfeited their membership, is a corrupt church. Constantine, to avoid the remediless fate of those who might sin after baptism, preferred to sin on until just before his death, to which period he designedly put off his baptism, when he was baptized and cleansed his soul from all sin and received the salvation of God. The Roman Catholics have remedied this evil by instituting the ordinance of confession, which is one of their seven sacraments. They maintain that "all sins committed previous to baptism need not be confessed, for it is the doctrine of the church that they are all washed away by the administration of that rite;" and they maintain that the remission of sins committed after baptism can be secured in no other way but by confession to a priest, when this can be done; when a priest cannot be obtained, then the desire to confess will be accepted of God." I shall be very sorry to see Bible Christians of the present day, or any portion of them return to this system of things, or to any part of it; I greatly fear that this will be the case from the signs of the times. This old doctrine, in part, is brought to view as a new discovery, and is about to be made the occasion of a new sect. I feel greatly afflicted at this, and regard it as a real calamity. I do this because I am fully convinced that the leading idea of the system is founded in mistake, and because the present Sectarian system of things which is so derogatory to the honor and service of Jesus Christ, the happiness of his people and the conversion of the world, will be strengthened and perpetuated by it. I say, this new principle, or this old one revived, that is about to be the basis of a new sect among the Baptists, is founded in error. The error arises from wrong views of the few places in the New Testament, in which the promise of the remission of sin is connected in expression with baptism. From this it is asserted that Baptism is the only medium or action known in the word of God, by which he remits the sin of believers. With fully as much confidence as this sentiment is asserted, I assert the contrary. Here then is an issue made up fairly between what may be called the Baptist reformers, and myself. I desire to be fully understood upon this subject, and will state the principle which I defend with proper limitations and qualifications. I maintain that it is the doctrine of the New Testament, that God justifies the Gentiles by faith alone, and that Baptism has no more to do in procuring the remission of sins, or is no more the action through or by which sin is actually remitted, than any other work of faith

is—and I moreover assert, with a view of proving it beyond any reasonable doubt, by the word of God, that Baptism is wholly misapprehended in its design and use as administered to the Gentiles, when viewed as the reformers view it. You perceive that I limit my observations on the subject of Baptism, to the Gentiles—I do this to elicit investigation and to bring the subject to a narrow and definite compass. What I have now said will excite many inquiries. It will be asked why this difference between Jew and Gentile? Has God one way of saving the Jew, and another to save the Gentile? In my turn I would propose a few questions too for consideration. What was the difference between the Jewish state, and the state of the Gentiles before the death and the resurrection of Jesus Christ? What was the difference between the Jewish state before the death and resurrection of Jesus Christ, and afterwards before they embraced the Christian religion? What was the difference between the Jewish state after the death and resurrection of Jesus Christ, and the Gentile state before they embraced Christianity? Did John the Baptist preach the Baptism of repentance to the Gentiles? and if not, why did he not? What was the difference between Jesus' disciples and Christians? Were there any difference between the ministry and Baptism of John, and the ministry and Baptism of Jesus Christ and his disciples previous to the day of Pentecost, and if there was, what was it? How far were any of the discourses delivered by Christ during his ministry to the Jews, before his crucifixion applicable to the Gentiles? Was the discourse delivered by Peter on the day of Pentecost applicable to the Gentiles, and if it was in any degree, to what extent? How far were the Jews being pricked to the heart on the day of Pentecost, and their inquiry, men and brethren what shall we do? limited to and produced by their state as distinguished from the state of the Gentiles? and how far was Peter's reply, Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sin, and ye shall receive the gift of the Holy Ghost, for the promise is to you and to your children and them that are afar off, &c. owing to and limited by the peculiar situation and state of the Jews as distinguished from the Gentiles? The same inquiries may be made of Saul of Tarsus in reference to his baptism.

When these subjects are fully understood, all the difficulties that now seem to present themselves will disappear.

In the next number of the Messenger I will adduce my proof before its readers, that the New Testament does not authorize the belief, that the sins of the Gentiles are remitted in baptism at all. In the mean time I hope your readers will examine the scriptures with honest and untiring care, by reading the Old and the New Testament, so as to be able to satisfy themselves truly and scripturally, in reference to the subjects on which I have propounded the above questions.

The essential qualifications of a real reformer consists, in my

Judgement, in supreme love to Jesus Christ and his truth, with a correct acquaintance with it, and the exclusion of all Sectarian principles, and feelings. Such a person with the truth of the gospel, cherishes the affections, motives and sympathies of the gospel. He will call every thing by the right name, and have every thing in its right place, and can quote every part of scripture which treats of doctrine, ordinances and duties with equal pleasure; and while he fellowships all Christians, to the extent they fellowship Christ and the apostles, in their acts of worship, and in participating with them in the blessings of the gospel, he withholds his approbation from their errors, and all partyism. Without true qualifications, any reformation that may be attempted will amount to but little more in the end than the reformation of a sect, or a party. Presbyterians may reform so as to sing Rouse's version of the old Psalms, or so as to form a Cumberland Presbyterian sect; and the Methodist may so reform as to get clear of the supremacy of their bishops, and divide the Legislative, Judicial and Executive power of their sect, into more numerous hands; and have a more divided representation in their conferences, and other ecclesiastical meetings; and the Baptists may reform so as to give to baptism the efficacy of remitting sin, or of making it the action by which sin is remitted. But after all this, they are Sectarian still, and *may be* but little better and *perhaps worse* for mending. I cannot give utterance to what I believe and know to be the direful consequences of Sectarianism in its mildest forms, upon the interests of religion, and the peace and happiness of society.

ARCHIPPUS.

Extract of a letter from J. P. Andrew to the Editor, dated
CINCINNATI, OHIO, JAN. 11, 1831.

The doctrine of Baptism for the remission of sins, I believe it, and preach it boldly, and have done so for three years past—and am surprised that our brethren in this or any other state, should disbelieve it, after taking the New Testament for their rule of faith and practice. One thing however I think has been a cause of this. Namely: the extremes some of its advocates have run into, such as being re-baptized, and then saying they never knew what it was to have their sins remitted before; also making it a door to the communion table. I know it is urged in support of so doing, that none ought to be acknowledged as members of Christ's church on earth, who are living in neglect of a plain and positive command. On the same principle, I might urge that none of the Apostles were legitimately members of Christ's church, from the day of *Pentecost*, till Peter went to the house of Cornelius, for during all that time (about 12 years,) they were living in open violation of as plain and positive a command as there is in the New Testament, viz: "Go, and teach *all nations*," and yet God owned them and their labors too, though they neglected to preach to the Gentiles as they were commanded. It

may be said they were blinded by their traditions, so are the people now with regard to baptism, and the one is just as plain a command as the other. And if God owned the Apostles while through their traditions they were living in neglect of a plain command. How dare we disown our brethren now, who are placed in the same situation.—I had some thought of writing a piece for the Messenger on this point, but I find I have not time now to devote to the subject.

DEAR SIR:—You will confer a favor, not so much perhaps upon me, as you will upon others who ought to be more interested in the matter than I can possibly be, by answering through the medium of your valuable paper the following questions.

Is there not *something* in dancing that ought to forbid a professed follower of Christ from practising it?

How far is it justifiable in the church, to keep in full fellowship one, who not only attends a public ball and participates the usual enjoyments of the place, but when called upon to account for his conduct justifies the act?

Will the rules laid down by Christ and the Apostles for the walk and conduct of a Christian, admit an individual to visit the Theatre, and to intermingle with such society as is there to be found?

OBSERVER.

[This shall be attended to in our next.]

For the Christian Messenger.

STATISTICAL INFORMATION.

BRO. STONE:—For some time past I have been engaged in endeavoring to collect the number and strength of the Christian Churches in this state. I have partially succeeded, and believing the information would be interesting to your readers generally, I have concluded to submit it to the public. In presenting through your paper an account of the churches of Christ in Kentucky; (by the churches of Christ I mean those churches *only*, that have no other name, than that of *Christian*, and no creed or discipline but the *Bible*;) it is not my object to boast of numbers, or glory in strength; but I simply design to exhibit those facts, of which the public are generally unadvised.

Nearly thirty years ago, a number of Christians in this county were compelled to withdraw from Sectarian societies; having done so, they felt it their duty, and exercised the privilege of associating together as a church of Christ. They rejected all names but that of Christian; and all creeds, but the Holy Scriptures; since which time churches have been constantly increasing, and their numbers daily multiplying. Many however appear disposed to deceive the public upon this subject. To counteract such efforts, and to present the *truth* on this subject is the object of this communication. The information in reference to most of the churches, was obtained during the last summer and

fall; if therefore, any mistake is discovered, I request some member to correct it, as it is not my intention to deceive, but to present facts alone. I humbly, and earnestly request brethren in different parts of the state, to forward me information of all churches of which they may have any knowledge, embracing the particulars given below—and I fondly hope that some brethren will collect similar information in each state of the Union, that the public may be correctly informed of the progress of religious liberty in our country in a few years.

F. M. ALLEN.

Number and strength of the church of Christ in Kentucky.

Name of the house, or place of worship.	The county in which it is situated.	The year the church was planted.	Number of members.
1. Republican (Wood)	Fayette	1803	205
2. Bethel (Brick)	Do.	Do.	85
3. Union (Do.)	Do.	1823	84
4. Berea (Do.)	Do.	1827	40
5. Lexington (Do.)	Do.	1816	24
6. Mt. Tabor (Stone)	Do.	1803	20
7. Case-Ridge (Wood)	Bourbon	Do.	115
8. Rockbridge	Do.	unknown	45
9. Flat Run	Do.	1820	55
10. Mt. Carmel (Brick)	Do.	1816	45
11. Antioch (Do.)	Do.	1827	48
12. Millersburg (Wood)	Do.	1824	42
13. Paris (Brick)	Do.	1828	66
14. Clintonville (Do.)	Do.	1830	15

In the above churches, embracing only two counties there are 10 preachers, and 889 members.

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A. Henderson, \$15; P. Hatchitt 10; C. C. Moore 9; Sam. Shivel 7; Elder W. Dunkeson 5; H. Wilson 5; M. Ashford 2; H. Martin 1; D. Hazlerigg 1; P. Grimes 1; A. Vickrey 1; Doc. Milhion 1; Tho. Hauser 1; J. Rogers 1; Sam. Ross 1; Doc. Sanders for J. Wright 1; Wm. Read 8; E. Groves 1; W. H. Rochester 1; L. I. Fleming 3 for C. Ware, B. Gains and S. C. Scott; Js. Terrill 13, 50; G. Ellis 2, 50; D. Stewart 5; M. Combs and Js. Graham 15; Js. Arnold 6; J. Scott 5; Js. Kinkinnon 5; L. Bruen 5; J. Miles 2; Elder D. Hathaway by Js. Shackelford 17, 50; Wm. Wray 5; A. Kirkpatrick 5; Js. Young 2; Josh. Nichols 10; A. Crawford 5; G. Cathey 6; Wm. D. Jourdan 5; Js. Anderson 10; C. Gist 3; Wm. Cowden 5, of which 2 for B. Moore; J. T. M. Duke 5; Js. Sheiton 15; Tho. Simmons 5; Jer. Savell 5; A. Stewart 5; M. P. Willis 11, 50; J. M. Thomas 2; Robt. Grimes, orders 8; J. Mulherrin 11; Jac. Callahan 12; T. M. McGauby 8; H. Bryant 1; V. T. M. Elder 1; Js. M. Vey 5; C. Holland 5; M. M. Stackhouse 5.—Others may have been omitted.—Much of this is for volumes 1, 2 and 3.

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heart, and with a fixed and full determination to proclaim upon the house top. It is extremely difficult for a man under the influence of such a temper of mind to perceive the force of evidence, much more to acknowledge it. It was, however, at length agreed that Mr. Lane, on those mornings in which he should commence the discussion, might open the meeting by prayer, provided that the time consumed in prayer by Mr. Lane be included in the thirty minutes allotted for his first speech.

On the following morning, Mr. Badger, in company with Mr. Clough of N. Y., called upon Mr. M'Calla, and stated to him, in the presence of a number of Presbyterian ministers, that "he must inform him, in behalf of the Christian connexion, that we consider the debate which is to be commenced this morning between yourself and Mr. Lane, an unfortunate affair, and we shall not consider the character of the connexion at stake in this contest, for you have not one of our talented ministers to contend with; you are at war with one of our boys." Mr. M'Calla appeared much surprised at the foregoing remark, and said, "that he thought it not a little extraordinary after the young man had been bantering and vapouring through the country for months past, when he was met and about to have his comb cut, that an effort should be made at this late hour to back out." To which Mr. Badger replied, "I do not wish to have it understood that we are desirous of backing out; but, sir, I wish to have you understand that there are men among us who are able to cut your comb, and who will do it if you will give them an opportunity. We wish for the present debate between yourself and Mr. Lane to proceed, and wish you to confine yourself to the received translation of King James, and for Mr. Clough to be excused from taking any part in it, and that at some other time and place you meet a man who is your equal." Mr. M'Calla said, "that he could not in conscience confine himself in the debate to the received translation of King James; but if any other man would meet him, let him have the invitation in writing, and he would reply to it." Mr. Badger then requested Mr. Clough to present Mr. M'Calla a written invitation to meet him in the city of New York, and discuss the question now pending between himself and Mr. Lane. Mr. Clough then wrote and presented Mr. M'Calla the following note:

MR. M'CALLA,

My Dear Sir,—I invite you to meet me in the city of New York, in the first Christian chapel, on the fourth Tuesday of March next, to discuss the question now pending between yourself and Mr. Lane.

SIMON CLOUGH.

Milford, N. J. Dec. 27th, 1830.

I agree to meet Mr. M'Calla upon the rules of order agreed upon between himself and Mr. Lane, with the omission of the 9th and 10th articles, and the alteration of the rest so as to date, and the names of persons and places.

SIMON CLOUGH.

Mr. M'Calla accepted the challenge, and endorsed on the back of it the following words, to which he affixed his name:

"With the permission of heaven, I will comply with the invitation herein contained.
W. L. M'CALLA."

After the above mentioned debate between Mr. M'Calla and Mr. Clough was concluded upon, the Board of Moderators were chosen, which consisted of Mr. Kirkpatrick, a Presbyterian minister of Amwell, and Mr. Wiggin, a minister of the Methodist Episcopal Church, by Mr. M'Calla; and Mr. Badger, and Mr. Goff, ministers of the Christian connexion, by Mr. Lane. The Moderators, who were chosen by the parties, made choice of the Hon. C. Ludlow of Milford, to be President of the Board.

PUBLIC DEBATE BETWEEN MR. M'CALLA AND MR. LANE.

The discussion commenced on Tuesday morning, at about 11 o'clock, A. M. and closed, for that day, at 3 P. M. Mr. M'Calla opened the debate. He spent the whole of the first day in reading select passages and sentences from Elder Kinkadee's book, called "Bible Doctrine," in commenting upon them, in burlesquing his antagonist, and attempting to sink him in the estimation of his audience; in stigmatizing, reproaching, and defaming the whole Christian connexion, and endeavoring to bring the whole body into disrepute among the people. Thus Mr. M'Calla spent the time allotted for his four first speeches, without producing one evidence, or advancing one argument in support of the doctrine he had engaged to defend in the debate. Mr. Lane came at once to the subject, and offered a few plain, forcible, and conclusive arguments, to prove that Jesus Christ was not the Supreme and Eternal God, but his Son. Mr. Lane repeated his arguments, and endeavored to bring his antagonist to the subject, but without success.

Mr. Lane opened the discussion on the second day. The principal part of this day was consumed as was the former day. Mr. Lane repeated the arguments which had been advanced on the previous day, and frequently called upon Mr. M'Calla to answer them. Mr. C. in reply, stated, that he should answer the gentleman's arguments at a proper time, and so passed them by for this day. During this day, Mr. M'Calla attempted to show that Jesus Christ was truly and properly a man, in all respects like other men. He then attempted to prove that he was the Supreme and Eternal God. The argument by which he attempted to prove this position was, that the names and titles of the Deity were given to Christ; therefore, he inferred that he was the Supreme God. This argument was answered by Mr. Lane. Thus closed the second day's debate.

Mr. M'Calla opened the debate on the morning of the third day. On this day he brought forward but one argument to prove his doctrine; which was, that the works of God were ascribed to Jesus Christ. This argument he regarded as an ev-

dence of his Supreme Deity. Mr. Lane answered this argument of Mr. M'Calla, and repeated his arguments which he had formerly advanced, and which Mr. M'Calla had not attempted to answer. During this day, several topics, foreign from the subject, were introduced, which was the means of consuming considerable time.

Mr. Lane opened the debate on the morning of the fourth day. During this day's discussion, Mr. M'Calla brought forward one more argument to prove his position, which was, that the attributes of God were ascribed to Jesus Christ; therefore, he inferred that he was the Supreme God. This Mr. Lane denied, and showed that Jesus Christ, with his own mouth, disclaimed the possession of these attributes, ascribing them to his Father only. Towards the close of the day, Mr. M'Calla gave an explanation of his views of the doctrine of the Trinity. To this explanation Mr. Lane made a most happy and powerful reply, and showed, beyond all refutation, that Mr. M'Calla was a believer in three Supreme and Eternal Gods, each of whom possessed all the attributes and perfections of Deity. Mr. M'Calla rose to make his closing speech for the day, and after a few feeble and desultory remarks, he closed by stating, that he should withdraw from the debate, and Mr. Lane could proceed as long as he pleased.—During this last speech, he also publicly stated, that he should decline meeting Mr. Clough in the city of New York, as he had previously engaged. Thus the debate ended on the fourth day.

Mr. Lane, on the morning of the fifth day, met the board of moderators, when he concluded his argument. Mr. Lane had the field now entirely to himself. He commenced by observing, that Mr. M'Calla had not attempted to answer one of the arguments which he had advanced on the part of the negative; that he promised to do it at a proper time, but had finally withdrawn without doing it; while on the other hand, he believed he had answered every argument the gentleman had brought forward to sustain the affirmative. He said, he considered that they had but just entered upon the merits of the question, but since his opponent had left the ground, it was not his intention to detain them in an unreasonable length of time; he should, therefore, call their attention to a few more arguments, and close the subject. He then advanced fifty-six arguments to prove that Jesus Christ was not the Supreme and Eternal God, but his Son. He then closed his argument, and the meeting was dissolved.

Mr. M'Calla is about forty-two years of age, of slender frame, and about middling stature. He possesses great fluency of speech, and is a good speaker. He is a classical scholar, and a man of respectable acquirements. He is not what we should call, by any means, a sound reasoner, or a good logician. He is every thing but fair and honorable in debate. He can abuse, revile, defame, satirize, and misrepresent an opponent's doctrine, statements and arguments, equal to any other man. These traits of character were rendered conspicuous during the whole

of the debate. We do not recollect of ever hearing so much abuse drop from the lips of any man, as dropped from the lips of Mr. M'Calla during the four days of the debate which he attended. When he spoke of Mr. Kinkade, author of the Bible Doctrine, he called him "the blasphemous, heathen, infidel Kinkade." When he spoke of Dr. Channing, he called him, "the blasphemous infidel, Dr. Channing." When he spoke of the Unitarians, he denominated them, "the infidel Unitarians," "the heathen Unitarians," and "atheistical Unitarians," &c. And when he spoke of Elder Lane, he called him, "my blasphemous opponent," "my atheistical opponent," &c. He represented the whole Christian connexion, to a man, without an individual excepted, as being the disciples of Simon Magus, who was, as he declared, the first preacher of their doctrine, "a set of hypocritical, atheistical deceivers." He asserted, that he did not admit that there was an individual christian in the whole body. In this strain of defamation and abuse, Mr. M'Calla went on, day after day, till, finally, he abandoned the argument.

Mr. Lane is a young man of about twenty-six years of age. His literary and acquired abilities are quite inferior to Mr. M'Calla's. He, however, possesses more native talent and more strength of mind, than Mr. M'Calla, and is by far the best reasoner. He treated Mr. M'Calla with much more respect and politeness than Mr. M'Calla treated him.

So far as my information extends, it was understood by all the unprejudiced part of the congregation, that Mr. M'Calla, at the time he relinquished the debate, was fairly put down, and that it was impossible for him to rise again. The day before he declined, he gave the congregation to understand, that he intended to prosecute the debate till the close of the following week; but, alas! his race, after such boasted pretensions, was but short.

I was happy in learning, before leaving the place, that the debate had been the means of rooting and grounding the Christian church, at Milford, in the faith; and that several who had been halting between two opinions, had now become established in the doctrine preached by the Christian connexion. We think the debate will result in doing good.—*Id.*

For the Christian Messenger.

BALTIMORE, DEC. 28, 1830.

DEAR BROTHER—I am aware of the general manner which controversialists take in debating: when one has advanced his position, and in some measure defended himself, the other, to show how invulnerable are his conclusions, says, that his opponent has made no impressions on his mind, unless, for sooth, he is more confirmed than he was in his own opinion. I have no pretensions to this kind of Logic, I wish the impartial to decide as to what I may advance, and they only are impartial who are not known to either you or me. You say in your reply, "one sense of the term *Christians* is *anointed ones*, such as have an

unction from thee Holy One." Admitting with me, that in the full and proper sense they are not Christians, who have not been baptized into Christ, and so have "put on Christ." Now if it should appear that we question your right, for applying the passage in 1 John ii, 20 to persons unbaptized, what then? to the Law and to the Testimony, say you; well, your honesty causes you to fail, in attempting to advocate your own practice in this way; for you say, page 275, "when we are asked for our divine authority from the New Testament, we have none that can fully satisfy our own minds." Now I must here make you answer yourself, here is your frank and honest confession that you cannot find in the New Testament, a warrant for associating with unbaptized persons, then you must receive the force of the following remarks, although coming from your own pen; which are found in the 11 No. p. 252, "Can you expect that the church will ever be reformed according to the ancient order, by instituting a new order, unknown in the New Testament; I for one do by no means expect it. God's own plan is the only effectual plan, and that is fully and clearly developed in the New Testament, but we will attend a little to what the apostle had in view when he wrote the verse you quote. If the apostle did not write it in order to console men in their neglect of plain duties, then I say it is very unlawful for any Christian to make that use of it—and that he did not, will appear very plain if we read the context. When the apostle had been speaking of some disaffected ones, who as he says "went out from us because they were not of us," he consoles the true disciples, by telling them they have "an unction from the Holy One, and ye know all things," but these whom you say receive the unction, do not (according to your own acknowledgement) know all things, for you say they are "ignorant of it as a command." Again the apostle says, "I have not written to you because ye know not the truth, but because ye know it; and that no lie is of the truth." Here it will be perceived, that there is a manifest difference between John's application of the passage and yours.

So far was this apostle from tampering with the pretensions of any, he says "We are of God, he that knoweth God heareth us, he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." Now had the apostle conformed to the indefinite language used in the religious world at this day, he would not have used such positive, plain, definite language as he here employs. No, he must have said whatever the people shall think is right, and act in conformity with their views, is accepted; because the test is not "if ye do this," or, "if ye hear us," but "if ye are pious, and holy this will be sufficient." This is a modern apostle; old John had to learn the first principles of this doctrine, therefore as we follow the primitive apostles, we must be excused from receiving such charitable, hospitable views as these modern apostles hold out to us. You next ask me, if "I really think there are no pious and holy people among Pedobap-

tists and Quakers, and even among Baptists, and those who immerse but not for the remission of sins." I really am at a loss how to answer the latter part of this question, because if I have written any thing which would lead you to think, that I confined the name Christian to them alone who had this understanding of the ordinance when they submitted to it, I must confess I did not so mean it to be understood; while at the same time, I am not authorised to look upon Pedobaptists and Quakers as Christians. My understanding of a Christian is, one that is a follower of Christ, one that has publicly confessed this name, and that too, as Christ said his disciples must confess him. To talk of a man being converted to Christ when he had only conformed to the custom of some sect, to the rule of some leader, whether it be Calvin, or Wesley, would be as incongruous as to say, that because I had joined myself to the Masonic society that therefore, I was an odd fellow, or a member of Congress. Does a man become a Calvinist by attaching himself to the Methodist? No, say you; and why? because, say you, there is a difference between the two societies; just so in respect to Pedobaptists and Quakers. This for the present shall suffice, until we see these few arguments logically and Scripturally refuted, for we do not mean to exhaust ourselves all at once, we have long been reading and thinking on this subject, (yea we were settled in our minds long before we left England.) We have looked upon the Christian world as destitute of the spirit which was in Christ Jesus, and those who kept the "Commandments of God, and have the Testimony of Jesus Christ," as the only seed or witnesses against the apostacy. We are aware that in this age, the best way to ward off the force of an argument, is to draw some dreadful looking conclusion from it, and then appeal to the existing prejudices of the people, this generally will overturn the strongest and best of arguments. I feel sorry my brother has done this in his reply to my last; the most charitable construction we can put on it is, that it is resorted to only when all argument fails. To give an explanation of myself respecting those who have been baptized, but not with the understanding we now have, that in it we have the remission of sins. I have no difficulty on my mind, with respect to them. It is understood by them, that God for Christ's sake will forgive their sins, and believing in his name, and seeing it is their duty to be baptized on a profession of this Faith; I believe they are accepted by God, and are truly the disciples of Christ, and if when they are entered in the school of Christ, they discover that remission is connected with faith, reformation, and Baptism, it will cause them to rejoice that they have believed, reformed, and been baptized, and that they now can have the fullest confidence, that their sins were forgiven them for Christ's sake. I see no necessity for them to be baptized again, for it cannot be supposed that the primitive Christians understood all that their baptism meant when they were baptized; if they did, why did the apostles teach them in their epistles the things that were contained in

their baptism? Paul to the Romans, says that because they had in their baptism, professed to become dead unto sin, how should they "live any longer therein"—to the Corinthians when he had been speaking of the spirit which animated every member of the body, tells them that, "by one spirit they were all baptized into one body." The Galatians although they had swerved from this profession by circumcising, forgetting it was by Faith in Messiah as come into the world, that they had received the Spirit, and after stating to them the use of the law he says, "as many of you as have been baptized into Christ, have put on Christ." Further when a man or woman is married, if they shall find in a certain time afterwards that there was more connected with the contract than they at the time understood, is there any necessity for the party to be married over again? I should think there would be none, neither do I think a baptism invalid, if the person should not fully understand the whole that was connected with the ordinance. You further say that "zeal for a favorite sentiment, has carried many beyond the boundaries of truth, charity and forbearance." and instance the Trinitarians and their opposers as considering it the "sum of all truth." This I know to be true, but what relation has this to the case in hand. I hope my brother does not look upon the ordinance of baptism as my sentiment, or to be compared to the Trinity which is human. Whatever the Bible teaches on this important subject, it teaches nothing concerning a Trinity, therefore it is human; but baptism is the ordinance of God, and as you well say p. 276 "On Facts, not on opinions should our Faith be fixed, and for disobedience and not for opinions, should we reject any called a brother." It would be impossible for you my brother to state the impressions of my own mind clearer than you have done above; yes, it is for disobedience and not for opinions that I can reject any called a brother, nay if any man can say, that Natural ties should influence him not to think so, I more. Educated according to the church of England; sprinkled when a month old, taught my Catechism so soon as I could read, and confirmed by the Bishop of Chester; my Father at this present time, in England, a class leader in the Methodist society. I have however, learned that whatever I did, it was done ignorantly in unbelief. I have received that capital saying of our Lord and Master, that if any man love Father and Mother more than me, he is not worthy of me,—Again you say "Let us calmly and honestly examine for the truth, and nothing but the truth; and follow it wherever it may lead." This is what I have long been doing; but my brother will not (I am afraid) abide by his own rule, because although you cannot find truth to justify you in holding fellowship with people unbaptized, yet if truth shall lead you to say that disobedient people are not Christians, then you look to your "feelings and present experience, and the experience of thousands." I hope my brother will yet see that his feelings have led him aside, and that he will have respect enough to his own excellent rule,

as to abandon a practice for which he says he has not, a thus saith the Lord. "May the blessing of the God of Jacob, rest upon you in your declining life," is the sincere prayer of your brother,
J. HENSHALL.

REPLY TO THE ABOVE.

BRO. HENSHALL:—It is not for victory that we write, nor to have our names registered in the records of fame. It is hoped truth is our object, and to know and do the truth, our supreme aim. I am sorry to see any thing like the spirit of controversy between us. I am unconscious of it, if it exists in me. The point at issue between us, is not the meaning of the term *baptism*; nor the design of this divine institution; for in these we agree; but whether a person can be a holy, pious believer, who has not been immersed, and whether with such, the immersed believer should have any fellowship or association. On these points you deny, and I affirm. I am glad my bro. has at length yielded to the sentiment advanced by me in a few numbers back, that a person might be a Christian (an anointed one,) but not a Christian in the full sense of the term, till he be baptized into Christ, and so put on Christ. Yet you say, "We question your *right* for applying 1 John 11, 20 to persons unbaptized." By *right* I suppose you meant *correctness*; for surely you do not wish to deprive me of the *right* of thinking and of making applications for myself. Your exposition of that text confirms the position in which we profess agreement, that is, that a person may be a Christian but not in the full sense of the term; for those who went out from the church of old, must have been previously brought in by being baptized into Christ, and so put on Christ. So far they were Christians, and so was Simon Magus, and Ananias and Sapphira, yet they were destitute of the anointing, and therefore were not Christians in the full sense of the term. You strongly intimate that all those who receive the unction, know all things, and therefore you blame me for asserting that a Christian can be ignorant of the command to be immersed. Does every Christian then know all things without limitation? If so, where can they be found? not on earth I am certain. It is readily admitted, they know the truth; but do they know all the truth, without any exception? Did the pious, holy Christians, the apostles themselves, know all the truth even after the establishment of the kingdom of Christ? No: They knew not that soul reviving truth to us Gentiles, that it was their duty and divine command, to preach the gospel to the Gentile nations. Who will deny that they had received the unction? and yet they knew not all things.

You notice my frank and honest confession in that I cannot find in the New Testament a warrant for associating with unbaptized persons." I dare not impute to you a design to pervert my language, and make it speak what I never intended. My expression conveys an idea entirely different; it is this. "When we are asked for our divine authority from the New Testament,

(for receiving into the kingdom by immersion, and yet admitting the unimmersed to the blessings of the kingdom) we have none that can *fully satisfy* our own minds. To be *fully satisfied* excludes all doubt, and uncertainty. Are you, my bro. freed from all doubt respecting the meaning of every truth in the Bible? Are you freed from all doubt respecting the proper course to be pursued in every case? And will you not always pursue that course, in which there is a preponderance of evidence?

Who, my dear sir, in this day of apostacy shall presume to speak as an inspired apostle, and say, "We are of God; he that knoweth God heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of truth, and the spirit of error?" I am willing that the old apostle's doctrine stand as it is. Your modern apostle's doctrine is to be sure very different, which is, "whatever the people shall think is right, and act in conformity with their views, is accepted; because the test is not, "if ye do this," or "if you hear us;" but if you are pious and holy, this will be sufficient." Such an apostle is truly latitudinarian in principle. With such I have no acquaintance among the professors of Christianity. "*Whatever*" is a very indefinite term, and may include every sceptical and infidel notion now afloat in the world. Never did I hear of a modern or ancient apostle intimating that a person could be pious and holy without hearing and doing the will of God, as far as he understood his will. Such innuendos as these, my bro. are rather calculated to stir up strife, than to edify. But waiving this, we will at once come to the points of difference between us.

You will not admit any to be pious or holy, or to be Christians, who are not immersed; for, besides what you have asserted in former numbers you now say, "I am not authorized to look upon Pedobaptists and Quakers as Christians;" and then define your understanding of a Christian to be one that is a follower of Christ, and has been immersed into his name. Therefore, you exclude all the unimmersed from being Christians; you take from them all claims to piety, to holiness, and to the remission of sins. This is indeed a sweeping sentiment, and by it, if true, countless millions of the fairest characters in the profession of Christianity for many centuries back, have been swept from joyful hope to gloomy despair. If it be true, the Baptist church with her innumerable converts have from olden times been in awful delusion; for her members all professed that they believed, repented, were regenerated and pardoned before they were baptized. If it be true, then I acknowledge that I was also deceived; for years before I was immersed I lived a life of communion with God and his people; I delighted in his ways, and rejoiced to know and do his will. I experienced the scriptural evidences of pardoned sin. If I was then deceived, I am still deceived; for if I was not pious and holy then, I am not now. Should the sentiment be true, and should I ever be convinced of its truth, I shall in honesty relinquish my profession of religion, and abandon all pretensions

of being any longer a teacher of it. The clouds of desperation would forever cover my mind, and the ghosts of skepticism would forever haunt me, and whisper in my ear that religion is a dream. Should you succeed in convincing the world that your sentiment is true, that the unimmersed are not Christians, that they are not pious nor holy, then you must exhibit in its stead a religion of glowing piety, and superior holiness, of apostolic Christianity, or you will drive the world to infidelity and skepticism—to the rejection of all religion.

I will suggest a few things for your consideration. Was the kingdom, which Daniel prophesied should be set up in the latter days. Was this kingdom set up anterior to the resurrection of Jesus from the dead? You will, doubtless, say, No; because John the Baptist, and Jesus, throughout their ministry on earth, preached that the kingdom of God was at hand—was nigh. This proves that it was not then set up. Again; Did the baptism, practised by John and the Saviour anterior to his resurrection, induct the persons baptized into the kingdom of heaven, or church of Christ? You will answer, no; because the kingdom of heaven was not then set up, and they could not be inducted into that which did not then exist. I ask again, did John and the Saviour baptize in the name of Christ? You will doubtless answer, no; because Paul rebaptized the twelve Ephesians, who had previously been baptized by John. Paul baptized them in the name of the Lord Jesus, which certainly implies that they had not been baptized in this name before. It will be conceded by you without doubt, that none of the saints, baptized before the resurrection of Christ, were in the kingdom of heaven; not even the apostles themselves; yet to them the Lord administered the supper, and taught them to pray and to praise. This is proof irrefragable, that the supper was administered by the highest authority to such as were not members of the kingdom according to the present existing law of Christ. Granted they had the spirit of the kingdom. Did my bro. ever learn from the scriptures that a person must first be immersed into Christ before he shall partake of the supper? You may say, That they who were baptized on Pentecost, are said to have continued in the apostle's doctrine, in fellowship, in breaking bread and in prayers. Does it therefore follow that these acts of worship are confined to the immersed into Christ? Did not Christ teach his disciples to pray, to break bread, and have fellowship one with another, before they were immersed into his name, or became the members of his kingdom under the New Institution? It is farther evident that the 120 including the 12 disciples were not baptized into the name of Christ. We have not the most distant hint of it. Were they not of the kingdom, and did they not partake of all the blessings of the kingdom? With regard to the church at Jerusalem, "You see," says James to Paul, how many thousands of Jews there are who believe, and are all zealous of the law." They believed in Christ, and were immersed into his name, and were members

of his kingdom; yet they continued zealously in the observance of the law, in circumcision and in other rites. The apostles were reformers; but they have set us an example worthy of imitation—an example of forbearance with the prejudices and ignorance of the Jews. They did not at once reject all, who did not come fully into the gospel plan.

I view the professors of religion now & for 1200 years back to be in a very similar situation to that of the Jews in the day of Christ. They were blinded by the tradition of the elders, and so effectually blinded, that even the disciples could not be taught to understand the doctrine of God, as taught by the great Teacher from heaven. Yet who will dispute their piety and holiness, though so ignorant. "Now ye are clean, through the word I have spoken unto you"—"Abide in my love."—"Except ye abide in me." How many thousands of Gentiles are there who believe, and yet are zealous of human traditions! Yet ignorant of many truths of the gospel! Shall we in opposition to apostolic example, deny their just claims to piety and holiness, because they are ignorant that immersion is their duty? Shall we reject them from our fellowship, and refuse to join them in any act of worship, as my bro. does? In passing, I remark, that in refusing to associate with them in any act of worship, you are perfectly consistent, and the only person I know, who has followed the doctrine to its legitimate end. I remark again, that the modern doctrine, that baptism came in the room of circumcision was unknown in ancient times; for had the church at Jerusalem been taught this doctrine, they certainly would not have continued circumcision as they did.

My dear bro. you insist much upon the impropriety of any being Christians, who are disobedient; and in not submitting to immersion is the great point of disobedience with you. A disobedient Christian is a strange character. Yet, strange as it appears, how many there are to whom it attaches! They are disobedient, because ignorant of the command; but as soon as that command is made known to be their duty, how soon do they obey. Our duty is to endeavor to enlighten the ignorant, and not reject them. Who, believing the church to be in Babylon, will not like Jeremiah weep day & night for them? Who can lightly speak of them? Who will not use all his powers to rescue them?—EDITOR.

P. S. Our paper is small, and short communications are requested. Should bro. Henshall feel disposed still to communicate on this subject, it is hoped that he will compendize his ideas; and confine himself to the particular points at issue. If he has any arguments to sustain his positions, which he has not yet advanced, they shall be inserted in the Messenger; but repetitions are unnecessary. This hint I hope my correspondents will attend to. An editor is almost certain to offend some of his most valued friends by refusing to publish their communications; and should he publish them, he is certain to offend a great many others. If I continue to be an editor, I must continue to be free, and to publish only what I may judge most useful.

Dry creek, Campbell co. Ky. Feb. 18, 1831.

BROTHER STONE:—In looking over the last No. of the C. Messenger, I came to a piece written by bro. J. A. Gano, headed *The Lord's Supper*. This is a subject, that has, in these latter days, much agitated the Christian public; and many and various are the conclusions, and opinions of the persons engaged in this investigation, though all Christians consider it a high privilege, and Christian duty. The Lord's supper has been a subject of research and inquiry with me for some months past, in consequence of seeing and hearing so much written, and spoken on that subject, and some things, I consider dangerous to Christian liberty. Brother Gano asks the question "how often is it the privilege and duty of the Christian to attend to the Lord's supper?" and then answers unhesitatingly, "every first day of the week." But Paul says 1 Cor. ii, 26 "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." I cannot find the place where Christ or his apostles, make it my duty to attend to the Lord's supper on the first day of the week, more than the second. For instance; suppose I was to say, Mr. Stone, as often as you come to my house, I will treat you as well as I can. I am persuaded that Mr. Stone would not think it obligatory on him to come every first day of the week to receive my kindness; but on the contrary, he would be fully in the opinion that any time he came, he would receive my kindness, according to the proposition I had made him. Bro. G. to impress his views of first day, or weekly communion on our minds, presents us with the following figure: "Suppose I should say on the 22d of February, when the Lexingtonians assembled to celebrate the birth of Washington, Mr. Clay addressed them; would not such an expression signalize that day of the year?" &c. I answer, yes; but my bro. will here recollect that the time is here specified and definite, and that to the 22d Feb. Now to apply this figure to first day or weekly communion, is truly strange to me, when I hear Paul say "for as often as ye do this &c." Let us apply Paul's language to the celebration of Washington's birth day, and see if it will specially point to the 22d or Feb. Ye Lexingtonians, as often as ye do this &c. Now if the words *as often* do specially refer to the 22d of Feb., I acknowledge that I am at a loss how to use the expression *as often*.

But an objection may be made here, and we may say that bro. Gano has adduced special scriptural time in Acts the xx, 7, which says, "and upon the first day of the week, when the disciples came together to break bread." If this passage of scripture means first day or weekly communion, bro. G. will be bound to acknowledge that the Lord's supper was celebrated by the disciples, that met on the first day of the week, with bread only. This, I think, he is not prepared to do; for in the above passage of scripture, neither wine nor cup is once named.

It may be said then, if Acts the xx, 7 does not mean first day or weekly communion, what does it mean? I answer; it means

precisely what it says, and let us prove it. Acts xxvii, 35, it is said, that Paul "took bread and gave thanks to God in the presence of them all; and when he had broken it, he began to eat." If Acts xx, 7 means taking the Lord's supper, then Acts xxvii, 35 means the same; for the breaking of bread is named in each passage, and that without cup or wine.

Brother G. brings forward Acts ii, 42, to prove the emblem of the Lord's body, because the writer speaks of acts of public worship. Might I not with equal propriety, bring forward Acts xxvii, 35 to prove the Lord's supper? For it says, Paul gave thanks to God in presence of them all. I would ask, is it not an act of worship to give thanks to God? If the premises, assumed by my bro., be correct, he is bound by the same reasoning to admit that Paul administered the Lord's supper to the ship's crew, before they were cast on the Island of Melita. This I think he is not willing to do. He makes Acts ii, 49 refer to temporal affairs, although it has the breaking of bread without wine or cup, the same as the other passages referred to in Acts. He next proceeds to ask the question; "did they solemnly meet as a church at Troas to eat a common meal one before the other! or for what purpose, if not the one proposed?" and refers to Heb. x, 25, where Paul exhorts his brethren not to forsake the assembling themselves together &c. I would answer his question by saying, that if they celebrated the Lord's supper they did it with bread only; as neither wine nor cup is once named in Acts the xx, 7, and I would further say, that Heb. x, 25 neither mentions day, week, bread, nor wine. He proceeds further to make some remarks on first day or weekly communion, and then refers to 1 Cor. xi, 20, 21, 33. I would again request my bro. to read these three verses above quoted, and see if he can find first day, or week, in them; but on the contrary, the 33 verse rather makes it unlimited, and says, when ye come together &c. but does not say, when you meet on the first day of the week. No: this language is not there. Permit me here to notice bro. G's imagination, in which he represents a congregation having gone to meeting, specially to hear preaching; but it so happens that some sleep, some laugh, and some talk; this figure is used to shew similarity of language with Paul in 1 Cor. vi, 20, 21, 33. Certain it is, that Paul in these verses specially refers to the Lord's supper, but not to a special day, or week, as may be seen by referring to the 26 v. of the same chapter. I might here pay some attention to the historical evidence adduced, but I deem it unnecessary, as there are so many opinions in the different church histories, that it would only be a war of words between us to no profit. I would here ask leave to suggest an idea, which I believe is received as good and valid by all civilized nations, and by all deliberative bodies, both civil and ecclesiastical. It is this, that where there is a multiplicity of evidence, which is positive to one point or fact, that surmise or supposition has the shadow of bearing in the case. Therefore I would desire

to bring all the reasoning of myself and bro. to the infallible word of God, and try it by that unerring standard of eternal truth. When we come to the above named rule, (the scriptures) and there examine in respect of the Lord's supper, we have the testimony of Christ and his apostles. See Mat. xxvi, 26, 27. Mark xiv, 22, 23. Luke xxii, 19, 20, and 1 Cor. xi, 17 to the 34 v. I invite all the lovers of our lovely Jesus to read attentively the above passages of God's word, and see if they are not specially on the subject of the Lord's supper, and the first day of the week is not once named in either of them. Seeing this is the fact my Christian brethren, let us be careful not to take the suppositions of poor erring man, though he may possess all the acquired knowledge in the world. I should like to say something about the Sabbath, or first day as it is called; but I forbear, lest I should be too tedious and lengthy.

In the close of this communication, permit me to say with candor, that I have not written one sentence to hurt or embarrass the feelings of any person on earth; but on the contrary, to elicit information on the subject of the Lord's supper, and such information as will more closely unite the children of God in Christian love and union throughout the world. I assure my Christian brethren, that I am firm in the belief that the observance of the Lord's supper is a duty, and command, to which all Christians should attend. I am also as firm in the belief, that if I were honestly and conscientiously to celebrate the Lord's supper every day in the week, there is not a passage in the good word of God, that forbids it. On the contrary, it tells me "as often as you do this &c." I wish well to all mankind but I am bound to acknowledge my partialities for all those Christians, that take the lovely Jesus for their lawgiver, and his law for their only rule of faith and practice. I am certain that this Lawgiver, and his law will ultimately prevail over human wisdom, self aggrandizement, and tradition of fallible man. My prayer day and night is, Lord, unite thy children together in love, that all men may know that they are the disciples of Jesus, because they have love one to another.

JOHN G. ELLIS.

For the Christian Messenger.

NO. 2.

REMISSION OF SIN.

While I claim to myself the right to controvert all that I deem erroneous in the religious sentiments of others, I concede to them the same right, to controvert any that I may entertain. And while this is assumed and yielded as a mutual right, I desire it to be distinctly understood; that, on my part, the exercise of it, does not proceed from an unfriendly disposition towards those whose opinions and views are opposed. I do not believe that the word of God authorizes, in any degree, the belief that the sins of the Gentiles are, or ever have been remitted in the water, or in the action of baptism. Feeling confident of the truth

of this sentiment, and the error of the opposite one, I feel it to be a duty to adduce proof of the truth of the one, and of the fallacy of the other.

I would define remission of sins, as others have done, to consist in forgiveness, or pardon; that is, the giving up of the punishment due to them. Justification is of the same meaning in the Gospel, and consists in remission of sin, and absolution from guilt and punishment; or an act of free grace, by which God pardons the sinner, and accepts him as righteous in the account of the atonement of Christ. Meritorious justification is predicable only of sinless beings, while gratuitous justification is that alone, which is suited to the state of sinners; it is an acquittal from condemnation by free forgiveness, and an acceptance of him into a state of favor. The instrument of gospel justification is faith alone. Thus God is said to justify the ungodly by faith—his faith is counted to him for righteousness, Rom. iv, 5; and being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into the grace wherein we stand, and rejoice in the hope of the glory of God, Rom. v, 1, 2. The meritorious ground or cause of the remission of sin, made so by the grace of God, is the blood of Christ: "this is my blood of the New Testament, which is shed for many, for the remission of sins" Mat. xxvi, 28. All having sinned "the righteousness of God is by the faith of Jesus Christ unto all, & upon all them that believe—we are justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth a propitiation through faith in his blood to declare his righteousness for the remission of sins, Rom. iii, 22-25. The God and Father of our Lord Jesus Christ, predestinated us unto the adoption of children by Jesus Christ to himself: in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace. Eph. i, 3. v, 7. In whom we have redemption through his blood, even the forgiveness of sins, Col. i, 14. If there be a single principle in the doctrines of grace, among those taught by the Apostles, which can be considered fundamental, it must certainly be that of the remission of sin through the death of Jesus Christ—upon this subject there is no difference of opinion between the Baptist Reformers and myself. The only question between them and myself is this: Is the efficacy of the blood of Christ, in the remission of the sins of believing Gentiles, by divine appointment, suspended upon their being baptized or immersed in water? They take the affirmative side of the question, and I the negative. Peter must determine this question under the infallible direction of the Holy Spirit.

To Peter was given the keys of the Kingdom of heaven, to open the gospel and to pronounce the order of the Kingdom to the Gentiles. He had, moreover, the qualifications bestowed upon him by the King and the Judge of the living and the dead, so infallibly to bind and loose on earth, as to oblige him to ratify his declarations and decisions in heaven. Let us turn then to

the tenth chapter of the acts of the Apostles, and other passages, to learn the truth on this subject. I pass by at this time the account of the conversion and Baptism of the Jews on the day of Pentecost, and of Saul of Tarsus, on account of the circumstances by which they were distinguished from the Gentiles. They shall be attended to in my next number.

After the great preparation had been made by the revelations of the spirit, and the supernatural appearance to Peter, and the communications and instructions of the Angel to Cornelius which were sent to Peter, Peter set out to visit the town of Cornelius, at Cesarea who was an officer, a centurion of the band called the Italian band. As he approached it, Cornelius met him and told him that he had sent for him, "now said he we are all here before God" (Cornelius, his kinsmen and near friends) "to hear all things that are commanded thee of God. Then Peter opened his mouth and said, "of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted of him." The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word I say ye know which was published throughout all Judea, and began from Galilee after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the Devil; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem: whom they slew and hanged on a tree: him God raised up from the dead the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God, to be the Judge of quick and dead. To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

"While Peter was yet speaking these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify or glorify God. Then answered Peter, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we. And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days" Acts x, 34-48.

Now I ask, were these Gentiles *in their sins* when they received the Holy Ghost, spake with new tongues and glorified God, both of which were done before they were baptized? Or, were their sins not remitted through faith? and were they not received into the divine favor, the moment they believed what Peter said concerning Jesus Christ? and were not the gifts of the Holy Ghost

a seal and confirmation of these facts, both of which occurred before they were baptized? After that they believed, (before they were baptized) they were sealed with the Holy Spirit of promise which was the earnest of their inheritance, Eph. i, 13, 14. Being the children of God by faith in Christ Jesus, God sent forth the spirit of his Son into their hearts crying Abba Father. They were then baptized into Christ, and put him on, Gal. iii. 26, 27, ch. 4, 6. We will let Peter explain this matter. In Acts ii we are informed that when Peter was come up to Jerusalem, they that were of the circumcision, contended with him for going in to the Gentiles and eating with them. But Peter rehearsed the matter from the beginning, and expounded it in order unto them. Peter told them that the angel directed Cornelius to send for him, (Peter) who shall tell thee (C.) words, whereby thou and thy house shall be saved. And, said Peter, when I began to speak, (that is when he had already spoken what was stated in the 10 chap.) the Holy Ghost fell upon them, as it did upon us (the 120 Acts i, 15,) at the beginning, Acts ii, 1-4. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost, Acts i, 45. Forasmuch then as God gave them the like gifts, as he did unto us who believed; what was I, that I could withstand God? When they heard these things, they held their peace and glorified God, saying, then hath God also to the Gentiles granted repentance unto life, Acts xi, 18. It deserves notice that although *Peter rehearsed the matter from the beginning, and expounded it by order unto them* that were of the circumcision, so as perfectly to satisfy them, that God had granted to the Gentiles repentance unto life, for which they glorified God, he said not one word to them about his having baptized them—nor did he, when telling the Gentiles *all things that were commanded him of God to tell them*; and even the words whereby they should be saved, tell them that they were to be baptized for the remission of their sins, or in order to obtain their remission. The reason he did not tell them this, was, that it was not included in the words which God commanded him to tell them, whereby they should be saved. A proof of it is, the Holy Ghost fell upon them as he did upon Peter, and the rest of the one hundred and twenty disciples who believed at the beginning, by which God testified that he had remitted the sins of the Gentiles, and received them into his favour before they were baptized. There can be no mistake here, because the gift in a miraculous way of the Holy Ghost, or the baptism of the Holy Ghost was given to them, to prove that God had purified their hearts by faith, and given them repentance unto life before they were baptized, and the apostles, and they of the circumcision who contended with Peter, received this testimony as conclusive in the case. We will turn to the 15th chapter of the Acts; and hear Peter further upon this subject. Here, before the council at Jerusalem, composed of the apostles, elders and brethren, over which the Holy Ghost

presided—a council to be sure, very different from the ecclesiastical councils and associations of this day. Peter rose up and said unto them, Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe. And God which knoweth the hearts bear them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, having purified their hearts by faith. I use the new translation. Acts xv, 7-9. That is, God having purified the hearts of the Gentiles by faith, he baptized them with, or gave them the miraculous gifts of the Holy Ghost as his witness or proof of it; and after he had thus purified their hearts, and sealed them with the Holy Spirit of promise, after they believed, which was an earnest of their heavenly inheritance; Peter commanded them to be baptized in the name of the Lord, Eph. i, 13, 14.

The baptism or the miraculous gift of the Holy Ghost, which were bestowed upon these Gentiles, did not give them faith or save them, for they had faith and were justified before they received this gift, and the gift of tongues &c. was bestowed upon them as God's witness, seal and confirmation, that what Peter had said was true, and that he had through the Faith of Jesus Christ, imparted to them, by the words of Peter, given to them eternal life.

The quotations that I have made from the Acts of the Apostles, are the only divinely authenticated narrative of the order and plan of the introduction of the gospel to the Gentiles. All that is said in the Epistles relative to this subject, is by way of allusion, and must be interpreted and explained agreeably to the order of faith, remission of sin and baptism, as stated in their connection and order of succession in the Acts of the Apostles.

We have now seen in what sense Peter and the rest of the apostles, and the Jewish converts understood God's plan or method in the gospel, by which he pardons or remits the sins of the Gentiles, and purifies their hearts, which I confidently believe justified me, when I said that, baptism as administered to the Gentiles, is wholly misapprehended as to its design and use, when it is regarded as the *action by, or in which their sins are remitted*, and justified me also when I said, "that it is the doctrine of the New Testament, that God justifies the Gentiles by faith alone," I mean Gentile enemies and sinners. Such cannot be justified in any degree by works, till they are justified by faith without works. Till then they are in a state of guilt and under condemnation, and the wrath of God abideth on them. This was their state and character when Christ died for them, and so their actual deliverance from that state through faith in Christ's blood, is God's justifying the ungodly, Rom. iv, 5. This is the principle of justification for which Paul argues. But James treats of the justification of the *righteous*; that is, of persons who are not only justified in Paul's sense, but who in consequence of this are

righteous, by doing good and righteous works; for he that doeth righteousness is righteous, even as he is righteous, 1 John iii, 7. They are not forgetful hearers but doers of the work, James i, 25: they practise pure and undefiled religion v. 27: they are Christians—but more of this hereafter. “Ye are the children of God by faith in Christ Jesus,” whosoever believeth that Jesus is the Christ, is born of God, Gal. iii, 27; 1 John v, i. The great principle of Christian fellowship is faith.—by faith we are justified from all things, and hold fellowship with the Father and the Son, and with the apostles; and by it Christians hold fellowship with one another. If I ever have known *feelingly* and *experientially* the pardoning grace and love of God, it was several years before I was immersed, and it was during the period that I had no thought of being immersed; being justified by faith, I had peace with God through the Lord Jesus Christ. Notwithstanding this, I consider it the duty of all who believe in the Lord Jesus Christ, to be immersed, as soon as they do believe, with the approbation of the heart. I have intentionally omitted saying any thing about the design and use of baptism, in this number; neither have I attended to the baptism of the 300 on the day of Pentecost, or to Saul of Tarsus. I will take up the subject in my next number, and endeavor to show the reason of the difference between the baptism of the Jews, and of the Gentiles, or the difference in the account of them, so as to reconcile them in reference to their baptism, and maintain the principle that there is one God, who justifies the Jew by faith, and the Gentile through faith.

ARCHIPPUS.

N. B. Errata for the 1st No. of Archippus. In p. 43, 6th line from the top put a comma instead of a period after “transubstantiation”. In the 23d line, for “saving love,” read saving laver. In page 45 21st line from the top, for “Jesus’ disciples and Christians,” read John’s disciples, and Christ’s.

At the request of our worthy correspondent, Archippus, we will give him a patient hearing, before we make any remarks on his numbers:

EDITOR.

INFANTS IN HELL.

BROTHER STONE:—Having seen an abusive article, in the Presbyterian Advocate of October 1830, against a piece published by you, in July last, in the C. M. on the subject of infants being in hell; I am induced to submit a few remarks to the public, if you deem them worthy of your columns.

I do not undertake this, because I conceive you unable to meet the arguments of your opponents; (for in fact you have substantially answered all they can say, in opposition to the positions, taken by you;) but my object is, to show that you have a friend, who honestly believes with you, that the Calvinistic system, impartially viewed, and followed to its legitimate consequences, involves the damnation of many unoffending infants in hell.

I do acknowledge, I see little but abuse, in the article in question. We may infer that you have the talents and learning of the Presbyterian Clergy enlisted against you, on this, as well as other subjects; seeing that the P. Advocate is published by an association of Ministers. That such a combination of ministers, should write under the influence of such a bitter spirit, as is manifested in the article to which I refer, is truly alarming to the pious; and to say the least, renders their own election somewhat doubtful: “for if any man have not the spirit of Christ, he is none of his,” saith an apostle. The apology must be, that they have a bad cause; and find a difficulty in supporting it.

To these gentlemen the damnation of infants, seems to be a very unpleasant doctrine. The terms, *infants in hell*, they call, “horrifick.” They call the doctrine an “odious sentiment.” They say, “we explicitly disavow for ourselves, and our Calvinistic friends generally, if not universally, that infant damnation makes any part of our creed, either in the confession of faith, or in our public ministry. It is no where to be found as a doctrine of the Presbyterian church” &c. From these quotations it is evident, that the writers of the Presbyterian Advocate, wish the public to understand, that the damnation of infants, forms no part of their creed, or faith. That the contrary is true, from their own creed, which they pledge themselves to maintain, at the time of their induction into office as ministers, I think, every plain man, may easily know.

In support of what I here assert, I will make a few quotations from their creed. Chap. v, 3. “By the decree of God, for the manifestation of his own glory, *some men and angels* are predestinated to everlasting life, and *others* foreordained to everlasting death.” The creed further asserts, that the *number* of these *angels and men* is so certain and definite, that it cannot be either increased or diminished. From the same creed, we read the following, Chap. x, 3. “*Elect infants* dying in infancy are regenerated and saved by Christ through the Spirit.” Is it not strange, that ministers should deny, or be ashamed of their own doctrine? how can they expect others to support it, when they deny it themselves?

What ideas can the terms, *Elect infants* convey, but that there are some elect and some non-elect? If those fallible men, who made the confession of faith, had thought otherwise, how easily could they have expressed it. They could have said, every infant, dying in infancy, will be saved.

But this they knew would have ruined their system, and destroyed the chain they wished to be preserved throughout their book. Just before they introduced the subject of infants, they described the elect, as the only ones effectually called; that they are wholly passive in coming to Christ, making them as helpless as infants, in obtaining a knowledge of their election. The confession further asserts, that when the elect are brought savingly to the knowledge of the truth, that it is without regard to faith

or works in them; so that elect infants, and elect adults, are put upon the same footing, as to ability, or agency. If this be the Presbyterian doctrine on the side of the elect, it follows, with irresistible clearness, that no difference ought to be made on the other side. the side of the non-elect, whether they die as adults or infants.

The doctrine of non-elect infants, is deducible from the certain and definite number of the elect, which the confessions says, cannot be either increased or diminished. In this, there is no word of comfort respecting infants. If when they die, they should not be of this certain or definite number, they must be lost. This is the natural conclusion, from the words of the confession. If the makers of it had thought otherwise, how easily could they have inserted it.

A weak attempt is made, in the article in question, to show that elect infants may mean all infants; and in support of which, the *elect angels*, and the elect lady, mentioned in the scriptures, are adduced as proof; whereas to every plain man, these passages prove the contrary. If there were no angels not elect, nor any ladies not elect, the argument might have some weight, but as this is not the fact, the argument is worse than nothing.

Indeed, throughout the confession book, a partial election is urged; and, as there is no exception made, it is to be understood in a partial sense, wherever it occurs.

The alarm, which these gentleman, Presbyterians take at their system's involving the *damnation of infants*, I think, a very favorable indication; because this, I believe, to be much the mildest part of their system; and if they are so much alarmed at this, they ought to be much more so, at the damnation of the non-elect adults, seeing that by their system, they are placed without their agency, in a much worse condition.

Let some of the well known doctrines of the Presbyterian church be stated, viz: That Adam's sin is imputed to the non-elect;—that they are accountable for it; that no more of the non-elect ever did, or ever will exist, or can be born into this world, than their Maker appointed; that not one of them, can ever die, sooner or later, than the time fixed by the Almighty; that Christ did not die or suffer with a view to eternally save one of them; and that notwithstanding these facts, their Maker holds them accountable for all their own sins, as well as that of Adam, in the final day of judgment.

According to these views, let me ask every plain man, if it would not be a great favor, for all the non-elect to die, when infants, and be punished for Adam's sin only. rather than be compelled to live until they are twenty, fifty, eighty, or a hundred years old, and then forced to die, with all the weight of their actual sins, in addition to that of Adam's, and for which sins, (Adam's and their own) to be punished in hell to all eternity? It will be further admitted by the Calvinists, that these non-elect souls, never could, during their lives, for a moment, have lived

as Christians; of course, they go to destruction of necessity.—Now I do say, under the views just given, that the damnation of infants, is by far the mildest part of the Calvinistic system. Better to perish for one sin, than a thousand; this every one can understand.

Brother Stone, the writers of the article before us, have done you great honor, (tho' not intentionally) by saying that their creed has been so offensive to you, that you have been disgorging it, in different portions, &c. If they would follow your example, I think it would add greatly to their moral and religious health. And as these preachers are now so much troubled about the damnation of infants; I do hope, they will continue awake to the consequences of their system, till they abandon it altogether.

Yours in gospel bonds.

S. T.

REPLY TO AN "OBSERVER."

A correspondent under this name, appeared in our last No., requesting our views of dancing, balls and theatres, and asked, whether such practices were compatible with the profession of Christianity? I answer.

Of all the fashionable amusements of the world, these stand pre-eminent to captivate the mind, and to destroy all serious and religious impressions on the heart. With this sentiment universal experience accords. The pious, the spiritual man feels no disposition to engage in such diversions. His affections are attracted to nobler objects, being set on things above, and not on things on the earth. He feels no disposition to associate with such company as attend such places, for such amusements. I would wish no better evidence of irreligion, in any person, than his attendance on such places. This is considered good evidence against such a person's piety by all Christian societies, which possess and maintain the power of religion in the soul.—Therefore the members of such societies, are forbidden such practices, and exclude from fellowship, should any after admonition engage and persist in them. Should any church suffer such offending members to continue among them, it plainly proves, that such church is in a bad state—it brings reproach upon the profession of religion, and disgrace upon the cause which they have espoused—it becomes a derision to the world, and a stumbling block to the weak. In such a church the Spirit of God never dwells, darkness, bondage and death are their portion.

I have known parents, even professors of religion, who pleaded the propriety of sending their children to a dancing school, (impudently now called, a dancing Academy!) in order to learn them good manners, a neat walk, and such other *charming* accomplishments. But who, generally, are the teachers of these fine arts? Dancing masters are commonly of the lowest class of society, or men once in better circumstances, but who by extravagance, intemperance and gambling, have dissipated their money. They having learned to bow and step gracefully, and to caper monkey-like in a ball room; being indisposed to labor

for an honest support, and too proud to beg, they undertake the art of politely forming the walk, steps, and external manners of the young. Will parents, religious parents, encourage such drones of human society, by putting their children under their tuition? What do they learn but pride and extravagance, folly and trifling? Such parents betray their destitution of religion, and should not be retained in any Christian church.

Did we ever see a pious dancing master, or stage actor? Are such ever found engaged in the holy exercises of prayer? Is it not as rare to find a dancing master in a church, as to find his grave in a church-yard? No tomb-stone covers him with this inscription, *Here lies the dancing master.* This would be thought a burlesque in death, and why should it not be considered such in life?

In olden times, parents taught their children themselves to better purpose. They taught their daughters to step neatly at the spinning wheel and their sons at the plough—such children were a blessing to society, and no pest to physicians, to restore health impaired by corsets, thin dresses &c. Such children added to their country's wealth, and respectability, and were no charge nor burden to it. Till the return of such days, better hopes can hardly be indulged. A few years ago, during the revival in our town, the ball rooms were neglected, dancing masters unknown, stage actors forsook us, and a dancing party could not be collected. As soon as our religious (rather irreligious,) contentions banished religion from amongst us, then the ball rooms and theatres were crowded—dancing masters were encouraged, and parties of pleasure, and gambling increased. This is an evidence that these amusements and religion are incompatible.

EDITOR.

Several advertisements of bad men have been sent me to publish in the Messenger. In one or two instances I at first did publish such; but have long since declined. The subject is of too delicate a nature, and by no means suited to a religious journal. Several communications have been also sent me, for the purpose of correcting slanderous reports. My correspondents must excuse me for not publishing such things. If I publish for one, impartiality would compel me to publish for another; and thus the Messenger would become the degraded bearer of lies, war, and strife.

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THE CONFERENCE IN TERRA CONFUSA.

(CONTINUED.)

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Bishop M——Your Committee met for the purpose of their appointment. But though several summaries were proposed, in not one could we all agree. We therefore resolved to present to this Conference the several drafts exhibited in the Committee hoping that in your collected wisdom, one might yet be formed, and adopted unanimously by us all. He then presented the drafts to the Moderator, who delivered them to the Clerk to read. He then read the first as follows:

ART. 1. That there is but one God, existing in 3 persons, Father, Son and Holy Spirit, of one substance, equal in power & glory.

2. That the second person of trinity was the eternal Son of God. That he became man by taking to himself a true body and a reasonable soul in the womb of the Virgin, and born of her; that though he has two natures, yet his person is one.

3. That he, as our surety, lived and died to satisfy the demands of law and justice against the sinner, which righteousness is imputed to the sinner for justification.

4. That faith, which is the gift of God, receives this righteousness, and enables us to perform acceptable obedience to the commands.

5. That faith, repentance, and regeneration should be urged on all—and that whoever shall profess faith, and manifest it by repentance and an unreserved obedience to all the commands of the gospel, should be baptized, together with his household and thus be inducted into the kingdom or church of God on earth.

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Doc: P—I move that these articles be read separately, and in the order in which they stand, and that this conference consider them one by one, in order that we may fully understand each other.

The motion was carried *nemine contradicente*. The first article was then read.

Doc: P—To this article I have no objection, but do cordially receive it as a fundamental truth of revelation.

Mr. B—My worthy brother has spoken my mind fully. I cordially receive it as an essential doctrine of Christianity.

Bish: M—The doctrine of Trinity, is a doctrine which I have long believed as fundamental and essential, yet I cannot fully agree to receive it as stated in the article. The idea intended may be the same, yet it is not so happily expressed. To say that the Son is one of the divine three, is to say that the Son is eternal. This I am convinced is not scripturally true. He never was Son till born of the virgin Mary: for thus it is written, "And, behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and shalt call his name JESUS. He shall be great and shall be called the Son of the Highest. Luke 1, 31, 32." By reading Dr. A. Clark on this passage, & on Heb. 1. I am fully convinced that the expressions, *eternal Son*, and *eternally begotten*, are unscriptural, as well as unreasonable. I move, therefore, that the word *Son* be stricken out, and the expression, *the Word* be substituted, as it is in the Methodist discipline.

Doc: P—I acknowledge that the terms *eternal Son*, and *eternally begotten*, are not scriptural; yet have thought with many others that they are plainly inferable. I also acknowledge that many of my brethren of high respectability reject with you the terms, and prefer as you do the term *Word*, as expressive of his divine nature. I am not a stickler for words, when the same idea is maintained; I am willing therefore that the term *Word* be substituted instead of *Son*.

Mr. B—I am not so well convinced that the term *eternal Son* is improper; because God is called the eternal Father. The very term *eternal Father* proves an eternal Son. The Son under the figure of Wisdom (Prov. 8) is said to be brought forth from everlasting.

Bish: M—My bro B takes for granted what needs proof, and proof which the Bible cannot afford him. God is no where called an eternal Father—as to Prov. 8 where Wisdom is said to be brought forth from everlasting, the word everlasting is explained by the following expressions, from the beginning or ever the earth was. In the expression, brought forth, an agent, an action, and an effect are seen. The agent and action certainly preceded the thing produced, and therefore the product could not be eternal. But many of the good and great deny the application of this verse to the Son in toto. I am not certain that they are not correct.

Mr. B—I will not contend for expressions not in the Bible; I submit to substitute the term *Word* instead of *Son* in the article just read.

Mr. R—I am fully convinced, and long have been, of the impropriety of the terms *eternal Son*, and *eternally begotten*. And I am as fully convinced that the term *Trinity* is equally improper and unscriptural. The speculations on this word have produced more discord than can be removed for years to come. I therefore think it would be better to erase the whole article, and agree to receive the simple expressions of scripture on this subject; as that there is but one God, the Father—and one Lord Jesus, the Son of the Father, and the Spirit of God. In these all agree. Let us attribute to each all that the Bible attributes, and nothing more. This will please all Christians and offend none.

Doc: P—We grant the term *Trinity* is not to be found in the Bible, but the doctrine, conveyed by this term, is plainly taught there; as "There are three that bear witness in heaven, the Father, the Word and the Holy Ghost, and these three are one," and "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"—and "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." These to my mind are fully convincing, that the doctrine of three persons in one God, is scriptural, which I cannot willingly give up.

Mr. R—It is now generally admitted by the learned Trinitarians themselves, that the text 1 John v, 7 is spurious and should be rejected. Griesback has rejected it—Doc. A. Clark has very learnedly proved it spurious—Bishop Lowth wonders that any learned men should contend a moment for it. The *Electric Review* learnedly and satisfactorily proves it spurious—and some of the learned doctors of America, and even in the West reject it. I might multiply authorities to prove the same point, but it is unnecessary in this day of inquiry. The text in Matt. xxviii, 19, "Baptizing in the name of the Father &c. can never establish the doctrine contained in the article under consideration. It does not say nor hint that the Father, Son and Holy Spirit are three persons in one God, of one substance, and equal in power and glory. The apostolic benediction is still farther from establishing the doctrine of three equal persons in one God. I yet believe it would greatly conduce to the interests of truth, and to the promotion of harmony among us, to reject the article entirely. The doctrine of three equal persons in the one God, is even discarded by Trinitarian theorists of the highest respectability. They reject the term persons in Trinity, rightly judging that it must lead to Tritheism. Should we therefore agree to receive the article as it stands, many professed Trinitarians as well as Unitarians would be excluded from fellowship by our bond of union.

Doc: P—I well know that some orthodox Trinitarians reject the term *three persons* in Trinity; but they substitute another term, *three distinctions*, which is equivalent to the former. I am willing to reject the term *persons*, and receive it its place *distinctions* or any tantamount expression.

Mr. C.—I am willing for Trinitarians to use the terms three persons, three distinctions, or three somewhats, provided they do not mean three distinct minds, spirits, beings or intelligencies, in the one infinite mind &c. Should these ideas be attached to the terms, then the doctrine of three distinct, equal Gods is clearly maintained. This is a direct contradiction of the scripture. I am certain there is no intelligent Trinitarian believes in three equal and infinite minds or spirits—nor that the one infinite Being, mind or Spirit consists of three equal finite minds or spirits. We all believe the same thing in fact; that there is one God the Father, and one Lord Jesus Christ, the Son of the Father, and one Holy Spirit. Why then should we prolong the unprofitable and mischievous controversy, about the vain speculations and jarring opinions of our fathers on this subject? Let us agree to banish from us, the names Trinitarian and Unitarian, and all their unscriptural dogmas, and agree to use the terms afforded us by the Bible, when we speak of the Father, Son and Spirit. I therefore agree with bro. R—that the whole article be rejected.

Bish. M.—Though I have professed to believe in three divine persons in the Godhead: yet I dare not define the term person, as that which is a distinct being, mind, Spirit, or intelligence. this is certainly equivalent to the doctrine of three distinct independent Gods. If I define a *person* as that which is not a distinct being, mind, spirit nor intelligence, and apply this to Deity, I virtually say that neither of the persons, Father, Word, nor Holy Spirit, is a being, mind, spirit, or intelligence, and this is no better than Atheism. I gain nothing by substituting three distinctions, or any other term instead of three persons, if to these distinctions I attach the idea of distinct beings, minds, spirits or intelligencies; for this will not remove the idea of three distinct Gods; and if I detach from these distinctions the idea of being, mind, spirit or intelligence, I cannot avoid the idea of Atheism. To the terms *three persons*, or *three distinctions*, I can attach no idea so as to avoid Tritheism, or Atheism. I have contented myself in believing the doctrine an incomprehensible mystery. Such a doctrine, as is perfectly unintelligible, I am persuaded cannot be profitable: I am therefore strongly inclined to let it go, and to reject the article under examination.

Mr. B.—On this subject I have said but little, because I have but little to say. During this discussion my mind has been roused to attend to what it had never seriously considered before. I had received the doctrine of Trinity from my infancy. I had been taught that though true, it was an incomprehensible mystery—that to reject it was damnable heresy—and that none, who denied it could be saved. These things completely closed my mind from examining. I joined boldly to denounce all as heretics and infidels, and denied them all claims to Christianity, who should impiously deny this holy doctrine of Trinity. I fear I have done wrong. I see I have not examined the scriptures

sufficiently respecting this point. That God is one infinite, eternal and intelligent person, being or spirit without parts, is an undeniable truth; if so, there cannot be more intelligent persons, or spirits, equal to the infinite eternal, and self-existent one; if not equal, then they must be either superior or inferior; either of these ideas is fatal to the doctrine. Many such ideas at this time are rolling through my mind. I feel entirely disposed to reject the article under examination. Before I sit down I must confess that I am ashamed and confounded on reflection, that I have joined the multitude in a crusade against those who have ventured to deny that doctrine of which I am perfectly ignorant, both as to the import of the terms used to express it, and of the ideas (if any) intended to be conveyed by them. Yet if I could be convinced that those terms were used in the holy scriptures, though unintelligible, I would humbly receive them.

Mr. E.—for the first time rose and spoke as follows: I have professed for many years to believe the doctrine of Trinity as stated in the article under review. I have never been so tenacious of its technicalities as many others. I have thought the subject was involved in so many inextricable difficulties, that the safest way was to avoid the jargon of words without knowledge, and confine myself to the simple expressions of scripture. In doing this I have been suspected for a Unitarian. Not being satisfied myself with the article now under examination, I should tremble to impose it on another; I cannot make it a term of communion, much less a test of Christianity. I fully accord with the brethren who last spoke, that the article be rejected:

Doc. P.—I am willing to reject the unscriptural terms attached to the doctrine, as the word *Trinity*, *three distinct and equal persons in the Godhead*, *eternal Son*, *eternally begotten*, &c. Yet I am not yet prepared to reject the doctrine itself.

Mr. C.—Please inform me, Doc., how you would express the doctrine, when stripped of these unscriptural terms?

Doc. P.—I acknowledge I cannot express it more intelligibly in the language of the Bible, than by saying, there is a Father, Son and Holy Ghost. While speaking I will make a motion that in the place of the article, which we are examining, we substitute the following:

We agree to receive the doctrine that God is the Father of all—that Jesus Christ is the Son of God, and that the Holy Ghost is the Spirit of God. We also agree to speak of this doctrine in the language of the Bible, rejecting all human appendages, attached to it by the folly of man.

To this motion there was no serious objection, it was carried. A motion was then made and carried, that the Clerk read the 2d Article of the summary, which was done.

Mr. E.—Brethren, from the decision just made in rejecting the first, I plainly perceive that the second now read must share the same fate.—We have agreed to reject the terms *Trinity*, *three persons in one Godhead*, and *eternal Son*; therefore we must reject the

expression, that the Son is the *second* person of Trinity, and that he is the eternal Son. The latter part of the article can alone engage our attention at this time—that he became man by taking to himself a true body, and a reasonable soul in the womb of the Virgin, and born of her—that he exists in two distinct natures, the Godhead and manhood, being perfect God and perfect man, yet but one person forever. I must confess that I am not prepared to go into this discussion at present, and should it be agreeable to the Conference I move an adjournment till this day four weeks.

Conference agreed to the proposition, and concluded with solemn prayer and singing, and parted with Christian feelings towards each other.

EDITOR.

(TO BE CONTINUED.)

MISREPRESENTATION DETECTED.

Under this caption in the Baptist Chronicle for February; I have read a communication from Mayslick, Ky. in which the writer charges me with the crime of misrepresentation. In order to exculpate myself, I will state what that church at Mayslick has said, and then state the remarks I made on it. The matter shall be left to the public to judge.

That church says in their protest,—“That all of us (subscribers) are willing and determined to rally round the original constitution, and covenant of the church, which has never been disannulled—associating therewith, the principles of union between the regular and separate Baptists.—And that no person shall be considered a member of this church, who will refuse to acknowledge the above, by subscribing their names, or causing them to be subscribed.”

I remarked that, “None but Calvinists, immersed Calvinists, can be members of Mayslick Church; for each member must subscribe the original constitution, which is the Philadelphia Confession of Faith. Yet Separate Baptists, who oppose Calvinism, may be members, if they will subscribe the above constitution, church covenant and articles of union; that is if they subscribe what they do not believe; or in plain language, if they will become hypocrites.”—C. Mess. p. 261.

Now I ask the candid public to judge, whether I am guilty of misrepresentation? John, a separate Baptist, (and such is Arminian) applies to Mayslick church for membership. The church says, you must subscribe our original constitution, the Philadelphia Confession of Faith, (this is acknowledged pure Calvinism.) You must subscribe also our church covenant, (this I have never seen, but no doubt purely Calvinistic.) Now if John, who is acknowledged an Arminian, subscribe these or either of these Calvinistic creeds, does he not openly profess to believe what he disbelieves? Is he not a hypocrite? every man, woman and child who understands language, will say, yes, except this accusing member of Mayslick church. He wishes to hide himself under

the principles of the union between the Regular and Separate Baptists. Astonishing! what have these principles to do in the case of John the separate Baptist, applying for membership in the Mayslick church? He must subscribe to the original constitution and church covenant, that is, he must openly profess to believe in Calvinism, although he does not—subscription to all other principles in the Universe cannot alter his first subscription, unless he should subscribe, I believe, but do not believe. Would that church receive such a person into fellowship? No: but if he will hypocritically subscribe what he does not believe, he will be received!

I will make no ungenerous nor harsh reflections on the ignorance, and temerity of the writer—nor on his low abuse. He has done as well as he could—I pity rather than condemn him for his weak defence of the church—I know not whether a great man, even a D. D. could have done better.

EDITOR.

Bourbon County, March 10, 1831.

BROTHER STONE:—The remarks which I laid before the Christian community, in the Feb. No. of the C. Messenger, were, I then thought, all I should ever write on this important subject; and could I now believe that the love of writing, the hope of victory, the expectation of any earthly reward, or indeed, any other motive than the love of truth and a desire to enjoy the approbation of Heaven, induce me to write, my pen should remain untouched in the stand from which I have taken it. In the No. of the C. Messenger for the present month, I find an epistle, over the signature of bro. J. G. Ellis, intended, I presume, as an answer to my remarks already alluded to. It will be recollected, that my particular design was, to show, that the Holy Scriptures do authorize and require the breaking of bread, or celebration of the Lord's Supper every first day of the week; the arguments advanced by me, in support of this position, I do humbly conceive are yet unanswered by any thing bro. E. has written; of this however the brethren will judge for themselves, when they shall have read, in connexion with what has already been exhibited, what I have now to offer. Bro. E. considers some things, which have been spoken or written on this subject, dangerous to Christian liberty. Surely for these I am not responsible, unless I have written or spoken them: of this I am not conscious. My ideas of Christian liberty are, that every Christian is free indeed; free from sin, from condemnation, from the fear of death, from the law of Moses, the Jewish ritual, and from the laws and systems of fallible men. But not from Christ, his laws, authority and service: he is our Master, our Lawgiver, our Saviour and will be our Judge; him therefore we are bound to obey.

As bro. E. has not taken up my arguments regularly, I must be permitted to follow his order. He first presents us with 1 Cor. xi. 26. “For as often as ye eat this bread” &c. to disprove weekly communion. For my own part, I cannot see that this verse

either proves or disproves it; and yet my bro. reasons, as though I had laid the whole burden of proof on this one verse, to which indeed I did not particularly refer at all. With the same verse he endeavors to destroy the force of a similitude I introduced, drawn from the annual celebration of the birth of Washington, intended merely to show the common acceptance of such language as is used in Acts xx, 7; this simile he presents in the language of *that verse* to which it had no allusion whatever: Bro. E. next denies that the church met at Troas on the first day of the week to eat the Lord's supper, because the cup and wine are not mentioned; might he not as well deny that Paul referred to the supper in 1 Cor. xi, 33: where he says "Wherefore my brethren, when ye come together to eat, tarry for one another."—because the words drink, cup and wine are not also used in the same verse, a particularity required by my brother? Bro. E. calls it communion, without mentioning either bread or wine: does he not therefore mean the supper? How customary is it both in speaking and writing to refer to some well known act or event under a general comprehensive or prominent idea. We have here the broken bread, the emblem of that precious body broken for sin; the blood which flowed in consequence of the body being broken, just as necessarily as the resurrection of the Saviour succeeded his burial. In instituting the supper the bread was first broken, this is its first comprehensive idea; but this is not all; if bro. E. believes the church met at Troas, merely to break and eat bread, without wine or water, on the first day, and that they met every first day; for this he does not controvert (when indeed no meaning or design whatever is attached by the volume to such an institution) will he please inform us, why that institution is not now attended to, by those who so believe? or indeed by any one living? Is the ordinary practice of the primitive churches, sanctioned by the apostles to have no influence on us? Assuredly it ought. Bro. E. adduces Acts xxvii, 35, to prove that the terms breaking bread, do not there allude to the Lord's supper, and therefore he strangely concludes, they never allude to it. If my brother thus interprets scripture language, without any reference to the connexion, will he not meet with many difficulties? The words cup, wine, bread and many others are used in the scriptures, in reference to very different uses and subjects, which can only be understood by attending particularly to the context, and suffering the scriptures to explain themselves; what do we find then, in relation to the breaking of bread mentioned in Acts xxvii, 35!—That Paul the Apostle, then a prisoner, with a number of other prisoners, his companions and the ship's crew, was on board a ship bound for Italy; a storm arose, which so long threatened destruction, that for fourteen days they neglected their ordinary food; Paul besought them to take *meat* for their health 33d & 34th verses; and in the 35th we find, when he had thus besought them he took bread and after thanking God, he broke it and began to eat; then the rest also took some meat. And

yet bro. E. can see no difference between the bread here broken and that broken at Jerusalem Acts ii, 42, and at Troas Acts xx, 7; but on the contrary he asserts, that the language in each place, means the same. Let us examine the similarity; at Jerusalem 3000 believers were baptized and "continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in prayer;" at Troas, when the *disciples* came together, on the first day of the week, to break bread, Paul addressed them. Now do either of these churches thus breaking bread, resemble the prisoners and ship's crew in distress, eating meat and bread to preserve life? Surely my bro. is hard pressed for argument when he contends they do. But he says, that I brought forward Acts ii, 42, as alluding to the supper, because Luke there speaks of acts of *public worship*; and urges that if I was correct in so doing, the bread Paul broke on board the ship was also of the Lord's supper, because he gave thanks to God, and this, he says, was worship; but he forgets the important word *public*, as applied to the church. Does bro. E. consider thanksgiving at his own table as public, an act of worship, as thanksgiving at the Lord's table? Certainly not; and if not, my argument stands unshaken. My bro. has misapprehended my design in citing Heb. x, 25. "Let us not forsake the assembling of ourselves together" &c. Conceiving I had previously proven from scripture, weekly communion; that verse was only referred to, to show, that there must have been some order then established, and that if it was left to uninspired men to determine how often and when they would assemble to worship, and when they would neglect it, Paul's exhortation was unmeaning; since if they only met once a year, it were just as lawful and right as once a week, they having authority to decide the whole matter. Does not this look like human legislation? Does it not at once intronuce confusion and disorder? Does it not endanger Christian liberty? If the right to affix a time belongs to one man, it belongs to all; and if to such individually, no one can be compelled to surrender his right to the rest; a zealous member wishes it every day, one less zealous says every month will do; a third more indifferent would have it quarterly or yearly. In the midst of this confusion, my brethren, how forcibly are we reminded of the necessity of a perfect Lawgiver, such indeed as Jesus: who by his apostles has completely established the entire order of his house, and wisely arranged all the affairs of his Kingdom. I have never said, that the whole order of Heaven, on this important subject, was to be found in a single verse: nor did I assert as bro. E. seems to have understood me, that the terms, first day, week, bread, cup and wine were all to be found in Heb. x, 25, or in 1 Cor. xi, 20, 21, and 23. Those references were made as my former remarks will show, only in part, to establish the position I maintained. Having thus attended to the seeming difficulties presented by our brother: I would remark that, I am glad he desires with me to adhere to the word of God; here alone we are safe, and this I conceive to be all sufficient.

Permit me now to adduce a short and plain connexion of scripture testimony, which goes conclusively, in my view, to prove weekly communion. 1 Cor. xvi, 2, reads thus, "On the first day of every week, let each of you lay somewhat by itself, according as he may have prospered, putting it in the treasury," (the best version) this certainly proves they met every first day at Corinth, else how could they put their contributions in the treasury? and why on that particular day, if it was not their day to assemble? In connexion with this read 1 Cor. xi, 20, 21, & 33d verses which show that when they did come together it was to eat the Lord's supper. Acts xx, 7, combines in itself the meaning of both the above passages on this subject, as we formerly proved. If any one wishes to know who established this order, I answer the apostles, by the authority of the Saviour, who says—Matt. xxviii, 20. "Teach them to observe all things whatsoever I have commanded you." Turn to the history of the day of Pentecost; see the order of public or social worship established by the apostles, in which the disciples continued steadfastly. Go with Paul to Troas, and to Corinth, see the same order—an order which continued, while Jesus alone reigned among his professed followers. Soon, however, that order was disturbed by the reign of Anti-Christ; puny man assumed the government, and seated apparently on the throne of Zion's King, gave laws to his subjects; but such laws as produced nothing better than strife, anger and confusion; the heart sickens at the scene, the eye wanders in search of some more pleasing object. Reign blessed Jesus—King of Order, Righteousness and Peace! reign unrivalled, King of Kings, and Lord of Lords! In conclusion, let me observe that should bro. E. feel disposed again to contribute on this subject, for the C. Messenger, he will please answer the following questions if he can, and I will answer as many for him, if I can. Is there a single passage of scripture, that speaks of monthly meetings by name? Is there any authority in the word of God for communing only every three months, or once a year? Is not this remembering a crucified Saviour in his institution very seldom? who is to determine, when we shall eat the supper, if the apostles have not? If a majority of each church are to determine, dare the minority eat oftener or seldomer, without being considered disorderly? My object is information from the Bible, for the truth's sake, under the humbling sense I feel of my limited abilities, and information. Never would I have appeared before my brethren, on the pages of the C. Messenger, had I not believed the cause was the Lord's, and that I had his word to support me—that order may take the place of confusion, and Light of Darkness—that God's dear children may flow together, and the light which emanates from Zion really tend to the glory of our Heavenly Father, is the continued prayer of your brother in the Gospel of Christ.

JOHN ALLEN GAN

The difference between the state of the Pentecostal Jews, and of Saul of Tarsus; and of the Gentiles when the Gospel was first preached to them.

In my last number I showed, by the only divinely authenticated word, that we have of the introduction of the gospel to the Gentiles, that God remitted their sins through faith, before they were baptized. This is believed by some not to have been the case with the 3000 Pentecostal Jews, and Saul of Tarsus, from the expressions used by Peter, to the former in Acts ch. ii; and by Ananias to Saul, as stated in Acts, chap. xxii. I confess that the phraseology used in these cases, authorises this belief, in a great degree; and I have no controversy with those who entertain it; but I am unwilling that the order of the facts, and the phraseology that appeared, and were employed at the introduction of the gospel to the Gentiles, as we have them recorded in the 10th & 11th chapters of the Acts of the Apostles, shall be thrown aside; and those, which are recorded in reference to the Jews, be substituted for them. The Jews and the Gentiles were under entirely different circumstances, in many respects; which occasioned the difference that appeared in the facts, and in the style of address when the gospel was preached to them, and they were proselyted to it. The commission, under which Peter acted, and the circumstances attending its execution, when he preached to the Gentiles, were as distinct and peculiar as if they had had no connection whatever with the preaching of the gospel to the Jews on the day of Pentecost. And it is remarkable, that in no instance, in which he speaks of the introduction of the gospel to the Gentiles as well as to the Jews, does he ever refer to the conversion of the 3000, or any thing that occurred in reference to them, as analogous to any thing that took place in the order, or facts when the gospel was preached to the Gentiles; but he uniformly refers to those of the Jews, who were converted before the day of Pentecost, who had not participated in the murder of Jesus Christ, and upon whom the Holy Ghost was poured out, when the day of Pentecost was fully come, for facts of similarity. But let us attend to the distinctions that existed between the Jews and Gentiles, with some care; that we may see the consistency and propriety of maintaining, and understanding the facts and circumstances that occurred, in reference to the Pentecostal Jews, and Saul of Tarsus.

We must not forget the fact, that the Jewish nation was incorporated as the church of God, upon the old covenant, under the law of Moses, by which they were distinguished from the whole world besides. The honor and privileges bestowed upon them by Jehovah, as his people, were signified by terms peculiar to them. They were called God's *chosen* or *elect* people. He ~~was~~ said to have begotten them—they were called his *children*,

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his sons and daughters which were born unto him; and they were denominated a Kingdom of Priests unto God. In none of all these however, did the Gentiles partake; and they were on that account represented as *strangers*, and *Aliens*, and as *no people*; and being idolaters were denominated *enemies*. The above appellations of honor, and the expressions of peculiar relationship which the Jewish nation sustained to God, were owing, I repeat, to their being incorporated by the old and typical covenant, and under the law of Moses.

The Jews relied upon the extraordinary piety and merits of their ancestors, and the promise of God to bless their posterity, for the pardon of their sins. They moreover relied upon the knowledge and study of the law of Moses—and circumcision and sacrifice for the remission of all their sins. The Gentiles had no plan for the remission of sin. In consequence of the foreseen wickedness of the Jewish nation, Moses and the prophets predicted the most awful calamities, and signal destruction, that would come upon them. The period of their national ruin was styled the great and terrible day of the Lord. Duets. xxviii, 49-64. Joel ii, 2-32. Mala. iv, 1-3, 5, and Jesus Christ forewarned them of it. Mat. xxiii and xxiv. Mark xii. Luke xxi; and Peter alluded to it on the day of Pentecost; Acts ii, 21. As the Gentiles did not participate in their privileges, neither did they in their guilt and danger. The Jews in the most wicked and atrocious manner murdered the Messiah, when Pilate determined to let him go: Pilate declared his innocence; and washed his hands before the multitude; saying I am innocent of the blood of this just person: See ye to it, while the Jews imprecated his blood upon them, and on their children; Mat. xxvii, 24, 25.

John the Baptist was sent to the Jews agreeably to prophecy, as the forerunner of the Messiah, who preached the baptism of repentance for the remission of sin; and proclaimed the approach of the Kingdom of Heaven; and the inhabitants of Jerusalem, and all Judea, and all the regions round about Jordan, were baptized of him in Jordan, confessing their sins. Jesus Christ moreover preached to the Jews three years, and wrought miracles, before they crucified him; preparatory to the new covenant or gospel dispensation. By the joint labors of John and of Jesus Christ, a number of Jews believed in Messiah, and associated with him as his disciples; among whom were the apostles. One hundred and twenty of these disciples, composed the congregation or church, who were met together in obedience to the commandment of Jesus Christ, when the day of Pentecost was fully come, and upon whom the Holy Ghost was poured out, as Christ had promised—these had not been baptized in the name of Jesus Christ.

Let us now turn to the 2d chapter of the Acts of the Apostles, and read it carefully, and it will be seen that every thing exhibited, was restricted to the Jewish nation. Peter standing up

with the eleven, lifted up his voice and said unto them, "*Ye men of Judea, and all ye that dwell at Jerusalem.*" He charged upon them the guilt of having "taken and by wicked hands crucified Jesus Christ, a man approved of God among them by miracles, and wonders, and signs, which God did by him in the midst of them, as they their own selves also knew. "This Jesus" saith he hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear," which consisted in visible, divided tongues of fire, which sat upon the 120 Galileans, and in their speaking in seventeen or more different languages, the wonderful works of God. Therefore said he, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ, after quoting the declaration of David Ps. lxxv. The Lord said unto my Lord, sit thou on my right hand till I make thine enemies or foes thy footstool, till I subdue them under thee, and cause them to acknowledge thee their Sovereign and Lord.

Now when they heard these things, they were pricked in their heart, and said unto Peter and the rest of the Apostles, men and brethren, what shall we do? Then Peter said unto them, repent and be baptized every one of you, in the name of Jesus Christ for the remission of sin, and ye shall receive the gift of the Holy Ghost, for the promise is to you, and to your children, &c. and with many other words did they testify and exhort, saying save yourselves from this untoward generation. Then they that gladly received the word were baptized, and the same day were added about three thousand souls.

These were *Jewish sinners*, and were in different circumstances from any company of Gentile sinners that the Apostles ever addressed. They were exposed to the vengeance of the great and terrible day of the Lord, which was to destroy the Jewish state and nation, on account of their unparalleled wickedness. Mat. xxiii, 34-36. To be saved from the guilt and danger, in which they were involved as the murderers of the Son of God, was the leading concern of these 3000. The occasion was a most suitable one, for the display of divine mercy and love, through the death of Christ. The same Jesus, whom they had with wicked hands crucified and slain, is made both Lord and Christ: his blood cleanseth from all sin, and is the meritorious ground of salvation. Peter's reply to the inquiry, what shall we do? was most appropriate. I suppose the following things were comprehended in it; Repent or Reform—change your minds and your conduct in reference to Jesus Christ, and yourselves—renounce your Judaism; your dependence upon the law of Moses, and upon your circumcision and sacrifices, for the forgiveness of your guilt and acquittal from condemnation. Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sin. John preached the baptism of repentance for

the remission of sin, and baptized with that baptism, saying unto the people, that they should believe on Christ Jesus, who *should* come; this Jesus *is* come, and you have crucified him; and he is the only name given under heaven by which you must be saved. Be baptized into his name—into *him* for the remission of sin, that is in reference or in order to the forgiveness or removal of sins; renounce every thing else, and rely upon him alone for every thing, and you shall be saved, and shall receive the gift of the Holy Ghost as a proof, and in confirmation of it, for the promise is to you &c.. They that gladly received the word were baptized—they put him on—by these means they passed from the old into the new covenant, and having been *born to God* by the old typical covenant, they are *born again* under the new covenant established by the blood of Christ, which was shed for the actual remission of sin; and thus God justified the ungodly by counting their faith for righteousness, and being justified by the blood of Christ, they were saved from wrath through him. I have little or no doubt, but that in this case an immediate miraculous manifestation of the Holy Ghost, was made to the minds and hearts of the 3000 in the act of baptism, and immediately afterwards, as there was to Saul of Tarsus, when he was commanded to be baptized and wash away his sins, calling upon the name of the Lord, which confirmed the truth of, and was answerable to Peter's declarations. Saul was not only converted to Christ, but was made an apostle, and was to be a witness of the things which he had seen. The day of Pentecost was the beginning of the reign of the *exalted King*, and required all the miraculous and supernatural attestations that were made, to manifest, confirm, and establish his character and Kingdom. We have reason, however, to believe, that Saul of Tarsus was sealed with the Spirit before he was baptized, Acts ix, 17, 18.

When Peter preached to the Gentiles the scene was a different one, corresponding with the difference that existed between their state, and the state of the Pentecostal Jews. The Gentiles had never been under the authority of the Jewish covenant and laws. They had not been preached to by John the Baptist, or by Jesus Christ; neither had they rejected or crucified the Messiah. They were not exposed to the destruction of the great and terrible day of the Lord, which was in 30 years to destroy the Jewish state and nation, from which the 3000 were saved by their conversion, and from which the 120 had been saved by believing in Christ before his crucifixion, and by placing themselves under his instruction, guidance, and protection. The Gentiles were not *Jewish* but *Gentile sinners*, and renounced Gentile sins, the sins of ignorance, sensuality, idolatry &c. When Peter preached to them, he did not charge them with the murder of Jesus Christ, nor of being exposed to the vengeance of the great and terrible day of the Lord, that was to destroy the Jews; for had Cornelius, and kinsmen, and near friends been living when that day came; and been officers and soldiers in the Roman army, they would

have been the instruments to have brought it on. Accordingly when Peter preached to them they were not pricked in the heart or terrified. They believed his testimony concerning Jesus Christ, and the remission of sin through faith in his name, and in receiving Christ they received remission; in proof of which they were baptized with the Holy Ghost, which was God's witness that he had by faith given to them repentance unto life, and purified their hearts. In consequence of these things they were baptized in water, by which they renounced their Gentileism and put on Christ, and thus in *Christ Jesus*, they were *one with the Jews*. These Gentiles were *not in their sins when they were baptized*, and of course their sins were *not remitted in the water*. A distinction existed and must be maintained, between the state of the Pentecostal Jews and the Gentiles, and the events in reference to their order of succession, in their conversion and baptism were different, and it is a most palpable absurdity to place the Gentiles *now* in the state of the Pentecostal Jews, and address them as they were addressed in all respects. A much less distinction obtained between the 120 disciples, who were converted before the crucifixion of Christ, or who became his disciples, and did not participate in his murder, and the Gentiles, than there was between the 3000 Pentecostal Jews and the Gentiles. The Apostles as I before remarked, when speaking of the Gentiles in Acts 10, in no case compares their conversion with the conversion of the 3000, as being or having been in situations at all analogous. But they uniformly when speaking explicitly, compare them with the 120 disciples at the beginning, who were baptized in water before the death of Christ, or the day of Pentecost. Peter considered the Gentiles in Acts 10 and 11, after they believed and *before* they were baptized in water, as in the same state of divine favor, that he and the rest of the 120 disciples were *after* they were baptized, and long after the day of Pentecost Acts xv, 10, 46, 47, xi, 15-18, xv, 7-9.

I have mentioned these things to show what views and opinions of baptism are entertained in our day, derived from Acts 2 and 22. which were not entertained by the apostles, and which have a tendency to deprive, I fear, and if indulged in, will deprive thousands, as it will myself, of much happiness in participating with those we love, in the blessings of the gospel, and in preventing its dissemination. These I say are my fears, and they are my reasons for writing—Christ is the Saviour of the Jews and of the Gentiles; he saves the Jew by faith, and the Gentile through faith—and by baptism since the miraculous gifts ceased, they receive a symbolical pledge and representation of the remission of their sins, when submitted to by faith, and have the answer of a good conscience towards God—they renounce every thing else and put on Christ; as he is made of God to them wisdom, righteousness, sanctification and redemption.

I desire to say something more of baptism and of the new covenant, which I will reserve for another number, and after that

shall be glad to see your remarks, bro. Stone, upon my views generally. Afterwards I desire to write a number or two on the death of Christ, and the doctrine of Father, Son, and Holy Ghost, with a view of exhibiting the gospel principles of Christian fellowship and union.

ARCHIPPUS.

For the Christian Messenger.

DECEMBER 31, 1830.

Thoughts suggested by the close of the year, and the circumstances connected with it.

This is the last day of the year 1830. Where will it be tomorrow? "With the years beyond the flood." And now, while the old year, is writhing in death; while the sable curtains of night are enshrouding the world; and the cold north western winds, are whistling by my humble dwelling, I have concluded to put down a few of the thoughts, which the circumstances that surround me suggest. To me, the dying year, nature prostrate in death, a retrospect of the past, and an anticipation of the future, as,

"Melancholy ghosts of dead renown

All point to earth, and hiss at human pride."

Yes; they do this, and more than this: They tell of disappointed hopes; of blighted joys; of broken hearts; of truth and virtue violated, and religion outraged. They say with Job, "Man that is born of woman is of few days, and full of trouble: He cometh forth as a flower and is cut down; he fleeth also as a shadow and continueth not." Yes, and while they tell us of the fugitive state of all below, that ourselves are as mere shadows, sitting across the plain, they admonish us, to raise our eyes, and direct our steps towards those

Blest scenes of permanent delight!

"Full above measure! lasting beyond bound;"

Where pain and sorrow, and death itself, shall be no more; where all shall be perpetual, perfect, immortal and eternal enjoyment, with God, and all the blessed. Such are some of the lessons, which the closing year has for me. Yet, alas; how few seem disposed to learn and improve them! Though the language in which they are taught, is loud and plain, the ears of the multitude are deaf to it. Balls, routs, the latest fashions, the finest looking ladies, and gentlemen;—these are the all engrossing subjects. The voice of conscience and religion, is drowned in the sound of the violin, the noise of the dancers' heel, and the loud unmeaning laugh of the giddy crowd, widening and strewing with flowers, the road to ruin. But, where am I wandering? My preface is like to be longer than my book. I have not yet touched the subject, for which I took up my pen. I must, therefore, hasten to it. It is the propriety of parents attending at balls, and taking, or sending their children to them. We expect the giddy world, to pursue their giddy dance to ruin. But O my soul! is this the way Christians should go? And is it thus, they are to

let their light shine, that others seeing their good works, may glory their Father in heaven?

Is this conduct to be justified? And can churches, that tolerate it, expect the blessing of God? To all these questions, we answer, unhesitatingly, with an emphatic *no*. We know the pleas which are urged in support of the practice. Say some, keep your children at home, refuse them the privilege of attending balls, and you increase their anxiety on the subject; but let them attend a few times, and they become satisfied, and acknowledge the evil of such a course. Strange reasoning! The old exploded sentiment, then, which was charged upon Paul, by his enemies, "whose condemnation was just," is revived, and must be received as a maxim; "Let us do evil that good may come." Besides, this sort of reasoning argues "a criminal ignorance of human nature."

A heathen could say, "Pitch upon that course which is best, and *habit* will render it agreeable." In this saying is contained much of the true philosophy of human nature. For who does not know the immense, the almost irresistible influence of habit, good or bad? Hence the strong language of scripture, "Can the Ethiopian change his skin, or the Leopard his spot? Then may you, who are accustomed to do evil, do good." The wise Agesilaus, king of Sparta, being asked what things he thought most proper for young persons to learn, answered, "Those which they ought to practise when they come to be grown." A wiser than Agesilaus, has said, "train up a child in the way he should go, and when he is old he will not depart from it."

These sentiments of the heathens, and of the wiser sacred writers are, as already remarked, founded in the true philosophy of our nature. But the sentiment I am opposing contradicts all experience, all observation, all common sense, and reason; in one word, all authority, human or Divine. It says, "Train up a child in the way he *should not* go, and when he is old, *he will depart from it*." It says, "send your children into the basest kind of company, into every sink of wickedness, where every principle of virtue, of chastity, of religion, is violated, that, seeing these evils, they may abhor them, and turn from them!"

But, say others, "It is necessary to send our children to balls, that they may acquire a graceful carriage and polite address, and be prepared to appear to advantage, in the best circles." This is an unchristian plea all over. The spirit of the world appears here, large as life: O, yes; "Our children must be introduced into the best of company; we cannot bear to see them looked down upon, by the rich, and the great: They must be "at the top of the pot." Yes; we had rather see our children *moving gracefully and politely*, with the gay and giddy crowd, though pushing eternity, and every thing serious from their thoughts, than humbly marching in the good old paths of virtue, and piety." Such is the spirit of this plea. And will a Christian urge a plea like this? Tell it not in Gath! But is it so, indeed; that there are

no means of acquiring a graceful carriage, and an easy, agreeable address, but by attending upon balls? And can no good company be found, but among dancers? These ideas are too absurd to merit a moment's consideration. O, Christians! think of what you are doing. We are called "the light of the world;" but where, O, where is our light? While we pursue this course, are we not rather walking in the light of the world, than holding out to the world the light of heaven, to direct their steps?

The rich and great take the lead, in the flowing road of pleasure and folly, and *we* (foolish creatures!) have started in the pursuit of them, with the vain hope of overtaking them. And thus, we are making ourselves slaves to the fashions, and follies of the times; slaves to our own vanity and pride. O, whither has fled, that "humble pure and heavenly minded heart," which the gospel inspires? Where is the spirit of fervent love to God, and his people; of purity and holiness: of hatred to sin and every appearance of evil, and of prayer for the success of truth, which distinguished the first Christians? Christians, can you look back and contemplate the spirit of primitive Christians, and associate with it, a disposition to countenance dancing? Impossible, the connexion is too absurd to be admitted. There is no affinity between the two spirits. But I must close, with this solemn question to Christians: Do you, can you believe, that in sending your children to balls, you are bringing them up "in the nurture and admonition of the Lord?"

TIMOTHY.

NOTE:—[This was not received till March 21.]

From the Connecticut Observer.

SIGNS OF THE TIMES.

"We live in a singular period. Changes occur, unexpected by the most sagacious. Changes which once would have been thought enough to occupy years, are now only the work of a day. There is too, a mixture in the signs of the future; some seeming the harbingers of great blessings, and others the harbingers of almost unmingled evils. The principles of good and ill are in active exercise. A moral battle seems to have begun to rage in the world; and in the wide field of contest, as one or the other party gives way, the shouts of victors, or the cries of the vanquished, are heard. A day of calm and of purity is indeed foretold in the word of God; and if commentators are not altogether mistaken in their interpretation, it is not far distant.—But the earth must heave, and the volcano burst, and the tempest rush through the heavens, and the ocean toss its billows on high, before a day of calm and purity can come in a world like this. It is only after a mighty struggle that the earth will sink down into the calm of a millennium. There must be, as it were, another deluge to purify the world from its pollutions; and it seems hastening on. By us, then, who are now on the stage, commotions, and toils, and perplexities are to be expected. The energies

of all are needed in the moral reformation of the world. Let us live for God, and then we need not fear the gathering ills of the future. Let us live for God, and the joys and the sorrows of the coming year will alike be the forerunners to endless years in a cloudless clime."

From the Christian Register.

Beloved, I say these things to you with sorrow, and pray that the time may speedily come, when the various denominations of Christians shall be patient, tolerant, candid, mild, humble, and charitable! when the Christian warrior shall be found brandishing none but the gospel sword! when the fire of divine love shall melt and cement their hearts in a fraternal and heavenly union! Let not your religion consist in railing at, and reviling those who differ from you in modes of worship, and in doctrine. It will not be any comfort to you in a dying hour. Imitate the virtues, and shun the failings of all. The publican is held up to us as an example of penitence and humility; the centurion, of great faith; the Samaritan, as a good neighbor. Make it your great concern to possess the spirit and obey the commands of Christ. Acquire the habit of thinking about religion, and of meditating on its truths and precepts. Form the habit of reflection. Be request in the duties of mental and secret prayer and self examination. Find out your besetting sins, and guard against them. Watch and follow the indications of Providence. Have the examples and precepts of your Saviour, and the eternal world to which you are hastening, fresh in your memory and thoughts. In this way, I shall expect you will make greater progress in the divine life, than by pursuing that course which is very common in these evil days. The religion, you need to make you happy, must dwell and *reign* in the heart; and like the sun, be known more by its sweet influences, than by its noise.

I exhort the aged to be patient, steadfast, and prayerful; to cast their burden upon the Lord: to fill up the evening of their days in counselling the young, in exercises of gratitude for past mercies, in penitence for their sins, in earnest preparations for dying the death of the righteous, and entering into that rest, which remaineth for the people of God.

Those, who are in the midst of the cares and business of life, are exhorted to seek the pearl of great price, and to be careful for their immortal souls.

I exhort the *rich* to be rich in faith and good works, and to remember their accountability to God for the use they make of all things temporal;—and the *poor* to be contented, to trust in God, and to lay up a treasure in the heavens.

I exhort the young to remember their Creator, to abstain from indecent and profane language, to avoid bad company, to be sober, virtuous, and pious, to be moderate in their passions and desires, to reverence the aged, to pity the unfortunate, to love and obey their parents, guardians, and instructors, to be innocent in their recreations, and kind and generous to one another:

I exhort the sick and the afflicted to cast their care upon God, and so to believe in him and in his Son Jesus Christ, that they may endure all their pains, bear all their crosses, and find an unfailing relief for all their trouble of heart, and heaviness of spirit; and that they may enjoy that inward and heavenly peace, which the world can neither give nor take away.

I exhort those, who have professed their faith in the Lord Jesus, to walk worthy of their holy vocation, and to grow in grace and in Christian knowledge.

I exhort such, as never have made a profession of religion, to those acts and exercises of penitence, faith and piety, which shall qualify them for becoming members of Christ's visible Church; and such, as have hitherto neglected the means of grace, and been insensible to their condition and spiritual wants, I exhort to a serious and solemn consideration of their ways; to awake from their slumbering, and no longer disregard the warnings and invitation of the gospel.

I ask a continuance of your friendly regards, and an affectionate remembrance in your prayers. That your hearts may be pure; your consciences good; your faith true, strong, and active; your example blameless; your character Christian; your souls and bodies in health; that it may be well with you in time and eternity, is the fervent prayer of your affectionate pastor!

From the Reformed Christian Guide.

UNIVERSALISM RENOUNCED.

ODI PROFANUM VULGUS, ET ARCEO:—*Horace.*

Having belonged to the Ununiversalist connexion for several years, and written several books in its defence; and having withdrawn from that connexion in April, 1828, I conceive the publication of my reasons, though too long delayed, to be a duty which I owe to my friends, to society, to God, and to the religion of Jesus. This public disavowal merits the greater attention, because made at a time when I am free from all excitement of personal or party feelings, and moved thereunto by no other consideration, than to exonerate my own conscience, and remedy, as far as I can, the injury I have done to the Church of God and my fellow-men, by the diffusion of unholy and dangerous opinions.

The characteristic doctrine of the sect is the salvation of all men after death; but the creed of the denomination is much better defined by these five Negatives: There is no Devil; There is no Hell; There will be no future Judgment; There is no religious distinction among men in this world; and there will be no difference in their condition in the world to come!

The doctrine of Universal-Restoration, which assumes that the punishment of the wicked, in a future world, will be remedial, and terminate in their recovery to penitence and consequent happiness, is totally distinct from Universalism. It neither ad-

mits the characteristic *positive*, nor any of the *negatives*. The two systems are as diverse as light and darkness. Though, therefore, the following arguments do not apply to *Universal-Restoration*, yet there are sufficient reasons, *moral, physical, and scriptural*, which induce me to reject and disavow all notions generated by an association of the terms, *universal* and *salvation*.

1. Universalism was unknown in the world till the middle of the eighteenth century, when it was conceived in the fanciful mind of a fanatical Methodist preacher, who imagined the doctrine, so far as it is affirmative, to result from a union of the Calvinistic Absolute Election and the Arminian Universal Redemption. Though Mr. Ballou has written an elaborate book, entitled "The History of Ancient Universalism" from the commencement of the Christian Era to the Reformation, yet he has been unable to furnish one living testimony for the existence, or belief of the doctrine, during the whole period embraced by his History! Thus seventeen hundred years after the volume of Revelation was closed, Universalism, as *one born out of due time*, makes its appearance in the world, and without any pretence to authority for a new dispensation, solicits the homage due to a divine commission. Where are its credentials! It has none!

2. Universalism is not taught in the Holy Scriptures; for there is not a passage in the whole Bible that plainly teaches the doctrine. Those passages generally adduced by its advocates, are either *figurative* or misapplied. The three main pillars on which it rests, are the mere images of a dream. These are the relationship of the Deity to his creatures as father to children; equitable retribution in the present life; and a complete change at death from the earthly to the heavenly image. But the very contrary of these are the facts. God is never called the Father of infidel or unregenerate men, by any of the Sacred Writers. Nor can any man show that a parental relationship subsists between God and degenerate sinners, more than between the Creator and the fowls of the air, or beasts of the field. The Holy Scriptures state the case very differently, by declaring to wicked men, that they are of their father, the Devil. The assumption that all men are recompensed according to their deeds in the present world, is countenanced only by the mis-translation of a single passage, Prov. xi. 31, which passage translated by an Apostle, affords a very different sense. Peter, iv. 18; and the whole doctrine of full retribution in this life, is directly opposed by Solomon, in these plain terms: Sentence against an evil work is not *speedily* executed; there are *just* men to whom it happens according to the work of the *wicked*; and there are *wicked* men to whom it happens according to the work of the *righteous*, Eccles. vii. 11, 14. The doctrine is contrary to all human experience, and the unanimous and unequivocal testimony of revelation. Lastly, the Apostles does not teach, in the 15th chapter of his first Epistle to the Corinthians, that all mankind shall be the subjects of the happy change, there described. This high privilege he limits to

those who shall be Christ's at his coming, and belong to him by a spiritual relationship, contrasted with the natural affinity that subsists between Adam and his degenerate offspring. Moreover, according to the reading of the Latin Vulgate and the Cambridge Manuscript, two of the best authorities in the world; Paul affirms in the fifty-first verse, that *we shall all rise, but we shall not all be changed*; and this reading is confirmed by the quotations of the passage, found in the Latin Fathers.

3. Ununiversalism is not only opposed to the general scope of the Holy Scriptures, but also to the general belief of all enlightened nations. It must therefore be repugnant to common sense. This new heresy outrages the plainest testimony of Revelation, and the general received Faith of mankind, by denying the existence of a personal Devil, and a local Hell, and a future retribution, which are just as explicitly taught in the Scriptures, as the existence of God, or the reality of Heaven! The fact is, that the Sacred Writers never attempt to prove the existence of these beings or places; they are every where taken for granted in the Holy Scriptures, and there exhibited as the foundation on which the whole system of moral and religious Truth is laid. He, therefore, who would expunge from the Bible and the Christian Religion, the received doctrine concerning Satan and Hell, may by parity of argument disprove the existence of God and Heaven. The Being and Providence of God, the personal existence and evil influence of the Devil, the immortal joys of the Holy, in a place of endless felicity, and the indescribable torments and destruction of the Wicked in Hell, are doctrines that have equal foundation in the Christian system; and will be acknowledged, in despite of all the efforts of Infidelity, while the world stands, and the Bible retains the approbation and confidence of mankind. To every objection to these doctrines, it is sufficient to reply:—They were popular in the days of Christ, never once reproved by him, but often made the foundation of his public instruction and impressive warnings; and, therefore, we are authorised in believing, that he gave them his divine sanction.

4. Universalism is utterly incapable of producing any moral or religious Reformation. In the present degenerate state of mankind, no religion can live where no other sanction is admitted; than a supposed balance of enjoyment in favor of the virtuous; for this is so little perceived by men in general, that it is believed only by the few who realize, that it is good to draw nigh to God. Even Atheism admits that virtue is desirable and profitable to men in the present life, but it puts an end to all distinction after death. In this respect, Atheism and Universalism are both alike with respect to religion, or motive to perseverance in virtue, in seasons of persecution or trial; or to effect that surrender of property, reputation, or life, which the obligations of religion require, when wickedness sits in high places. Many cases occur, in which much good may be done by self-denial, and even by the resignation of life itself, as in the case of our blessed Lord: and if the doctrine of future retribution be denied, the obligation to these sa-

crifices can never be made apparent and convincing. No wonder, then, that Universalism should raise the tongue of jealousy and slander against attempts to proselyte the heathen, or reform mankind; for she feels her own inability to effect any renovation.

The baneful effect of this doctrine, is the removal of all motives to obedience and holiness. It has been well said: If any thing will subdue the hardness of the sinner's heart, and awaken him to a sense of the folly and danger of sin; if any thing will quicken the sensibility of conscience, and impress the laws of heaven on the understanding, it is the certainty of a future judgment, a state of being where justice will raise her impartial scales, and award to each the precise measure of his deserts. The strength of this motive, and its influence on the mind and practice of every individual, will be in exact proportion to the conviction he feels, that the soul will exist hereafter, receive a just retribution from its Maker, know the pains of depravity and vice, and feel the joys of conscious innocence and purity.

5. The moral tendency of Universalism is manifestly the subversion of religion and the degradation of human nature. Being engaged for some years after I joined the Universalist Connection, in September 1823, in preaching to people whom I had collected into new societies, I had no opportunity of seeing the tendency of the doctrine. But after I was called to preach steadily for congregations of several years' standing in that denomination, I then immediately discovered, with alarm, *death's doings*, in all their frightful forms. Appalled at the prospect, my affections to the doctrine soon chilled; and daily experience convinced me, that the delusion into which I had fallen like the forbidden fruit, spread spiritual and moral death among mankind. By removing all fear of God, judgment, and future punishment, it strengthened the hands of the wicked, inspired a false hope, and confirmed the daring folly of the Infidel, and superinduced the morbid feeling of the Epicurean, by saying, in effect, to all its votaries: "Live while ye live: Eat and drink, for to-morrow ye die." In a word, Universalism may be fitly denominated, *the grave-digger* for religion and practical piety.

6. Universalism is the most uncharitable and appalling doctrine for the poor, the oppressed, the diseased, and the unfortunate; for it suggests, that they must be proportionately greater sinners than the rest of men, seeing they are greater sufferers. This false notion, once led to the inquiry: Were those men whose blood Pilate mingled with their sacrifices, sinners above all the Galileans? To which Jesus answered: *Nay!* This *Nay*, O Universalist, is the seal of Heaven set to the sentence of thine apostasy.

7. Universalism is as unfriendly to civil government as it is hostile to the existence and influence of Christianity. If its favorite maxim be true, that all men are recompensed in the very instant in which the action is performed, by the exercise of a special Providence, then all executive or retributive justice administered by any form of civil government, is nothing but pure and unmixt tyranny and oppression. Hence, it appears, the ten-

dency of Universalism is to destroy order and subvert civil liberty. A great part of the learned Warburton's "Divine Legation of Moses," is employed in establishing these two important propositions. "All mankind, especially the most wise and learned nations of antiquity, have concurred in believing and teaching, that the doctrine of a future state of rewards and punishments is necessary to the well-being of civil society—and that the inculcation of this doctrine is of such use and importance to civil government." He, therefore, who endeavors to destroy the influence of this belief on society, is also the enemy of his God and his country, and in a high degree, forfeits his claim to the protection of either.

8. Finally, I renounce and abjure the doctrine of Universalism, on account of its *Absurdity*, *Infidelity*, and *Profanity*.

Its absurdity lies in the supposition that men shall be saved, whose whole life has been one continued development of a depraved heart, vicious and impure dispositions, and diabolical conversations; and whose very dying hours have breathed nothing but irreverence and despair. But all this comes far short of the climax. Universalism holds that the vilest miscreant can, when he pleases, dye his hands in his brother's blood, look up and attack the throne of heaven by execrations and blasphemies, then turn the weapon on himself, and by an act of suicide, compel the holy gates of heaven to open and admit him to rank as chief among the saints.

The *Infidelity* is manifest by a total contempt of the Scripture testimony, which uniformly distinguishes the righteous and the wicked, by their lives and conversations in the present world, and their awfully different destinies in the world to come; and also from its contemptuous rejection of the unanimous faith of the Christian Church, in all ages, from its foundation to the present time.

The *Profanity* cannot be concealed; for this heresy cuts the very thread of spiritual life, by placing the profane, the blasphemer, and the assassin in the family of God, thereby rending the veil of the Holy Temple, casting holy things to dogs, and making sacred things common. By making no distinction between persons who serve God and those who serve him not, it degrades the Song of the Redeemed to the same rank with the obscene mirth of the libertine. In a word this novel heresy, flings with the breath of *Upas*, the very trees, as well as the fruits of righteousness, in both the moral and religious world; and nothing less than the outstretched arm of Almighty God can snatch the soul from ruin, that has once imbibed the deleterious draught of a delusion so lethal and stupefying. May the Lord in mercy pardon the sinful instrumentality of the writer, in his former efforts to diffuse the doctrine; and may the Great Head of the Church arrest the progress of this delusion, and lead its disciples to a timely repentance. Amen.

JOHN S. THOMPSON.

[Receipts for this month will be given in the next No.]

THE CHRISTIAN MESSENGER.

By BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

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FOR THE CHRISTIAN MESSENGER.

No. IV.

The Baptism of John; and the Baptism of the Holy Ghost; and of water, as a Christian ordinance.

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dency of Universalism is to destroy order and subvert civil liberty. A great part of the learned Warburton's "Divine Legation of Moses," is employed in establishing these two important propositions. "All mankind, especially the most wise and learned nations of antiquity, have concurred in believing and teaching, that the doctrine of a future state of rewards and punishments is necessary to the well-being of civil society—and that the inculcation of this doctrine is of such use and importance to civil government." He, therefore, who endeavors to destroy the influence of this belief on society, is also the enemy of his God and his country, and in a high degree, forfeits his claim to the protection of either.

8. Finally, I renounce and abjure the doctrine of Universalism, on account of its *Absurdity*, *Infidelity*, and *Profanity*.

Its absurdity lies in the supposition that men shall be saved, whose whole life has been one continued development of a depraved heart, vicious and impure dispositions, and diabolical conversations; and whose very dying hours have breathed nothing but irreverence and despair. But all this comes far short of the climax. Universalism holds that the vilest miscreant can, when he pleases, dye his hands in his brother's blood, look up and attack the throne of heaven by execrations and blasphemies, then turn the weapon on himself, and by an act of suicide, compel the holy gates of heaven to open and admit him to rank as chief among the saints.

The *Infidelity* is manifest by a total contempt of the Scripture testimony, which uniformly distinguishes the righteous and the wicked, by their lives and conversations in the present world, and their awfully different destinies in the world to come; and also from its contemptuous rejection of the unanimous faith of the Christian Church, in all ages, from its foundation to the present time.

The *Profanity* cannot be concealed; for this heresy cuts the very thread of spiritual life, by placing the profane, the blasphemer, and the assassin in the family of God, thereby rending the veil of the Holy Temple, casting holy things to dogs, and making sacred things common. By making no distinction between persons who serve God and those who serve him not, it degrades the Song of the Redeemed to the same rank with the obscene mirth of the libertine. In a word this novel heresy, flings with the breath of *Upas*, the very trees, as well as the fruits of righteousness, in both the moral and religious world; and nothing less than the outstretched arm of Almighty God can snatch the soul from ruin, that has once imbibed the deleterious draught of a delusion so lethal and stupefying. May the Lord in mercy pardon the sinful instrumentality of the writer, in his former efforts to diffuse the doctrine; and may the Great Head of the Church arrest the progress of this delusion, and lead its disciples to a timely repentance. Amen.

JOHN S. THOMPSON.

[Receipts for this month will be given in the next No.]

THE CHRISTIAN MESSENGER.

By BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

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FOR THE CHRISTIAN MESSENGER.

No. IV.

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38, 39. xiv, 12-18, 25, 26. xv, 26, 27. xvi, 7-15: xx, 30, 31. Read also Mark xvi, 17, 18, and Luke xxiv, 43-49. Christ, after he rose from the dead, and before he ascended into heaven, directed his disciples "not to depart from Jerusalem, but wait for the promise of the Father, which *saieth he*, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence," Acts i, 4, 5. The meaning of these promises, and of the prophecies relative to the out-pouring of the Spirit, we have fully explained in their fulfilment, for which see Acts ii, throughout, also viii, 12, 14-17; and x, 44-46; and xi, 15-17. When the Spirit fell on the Gentiles, as stated in the last reference, and they began to speak with tongues and glorify God, "then" said Peter "remembered I the word of the Lord, how that he said John indeed baptized with water; but ye shall be baptized with the Holy Ghost" Acts xi, 16. All the revelations made to the Apostles, and the gifts bestowed upon them and on other disciples, and the signs and wonders wrought by them, were in consequence of the baptism of the Holy Ghost, and were the fulfilment of ancient prophecies. This baptism of the Holy Ghost, and these miraculous gifts and out pourings of the Spirit, were the promise of the Father, which Jesus Christ received after he was exalted by his right hand, and which he shed forth in a *visible and audible* manner, to manifest and establish fully the truth of the new covenant, his own mediatorial character, reign, and glory, as the Son of God and heir of all things, and Saviour of the world; and to *perfect and confirm the whole Gospel System*, which embraced in its divinely rich and boundless provision, Jew and Gentile in its fellowship. These miraculous operations and revelations proved that the old covenant was abolished by the death of Christ, and the new covenant established, and that the middle wall of partition, that was between the Jew and the Gentile, was broken down, and that God had put no difference between them, Christ having abolished by his death in the flesh the enmity, even the law of commandments contained in ordinances, to make in himself of the two one new man, or church, thus making peace between them Eph. ii.

The Apostle calls the miraculous gifts of the Holy Ghost the Christian's Seal and earnest of a heavenly inheritance. Eph. i. 13-14. Ch. iv. 30. 2d. Cor. i. 22. They were moreover a Seal and confirmation of the divine appointment, merits and reception of the atonement made by Christ, and of the power and success of his intercession with the Father; of his having received all power in heaven and in earth, in consequence of his death, and of his divine claim upon us to honor him, even as we honor the Father, and that in worshipping the Father or the Son, we must worship the Father *in the Son*, and the Son *in the Father*, John v, 23. x, 38. xiv, 10, 11. xvii, 21. After the Jews and Gentiles were both sealed by the same Spirit, as being *one* under the New covenant, the disciples were called Christians.

As the visible or sensible descent of the Holy Spirit, and the powers which were conveyed by it to the first Christians, was the baptism of the Holy Ghost, and made the proper seal of the Christian doctrines, so the power of imparting these extraordinary gifts, in certain due proportions to other Christians,—that is, to those that believed, was the seal of the Apostolic office and authority, as having been of divine appointment, and conferred by Jesus Christ. This power, which sealed and confirmed their mission, and their *infallibility* in *speaking* and *writing* the whole council of God in reference to the new covenant, and laws, ceased with the Apostles; and they of consequence have no Apostolic succession. The infallible and perfect record, which they wrote by the direction of the Holy Ghost, and in the *words and sentences*, which the Holy Ghost taught them, are in their place, and possess the Divine verity, and authority, which the Apostles themselves possessed.

The opinions and notions that exist of the out pourings of the Spirit in our day, in revivals of religion, are unscriptural. If they were true, they would *unsettle* the whole gospel record. We have as much right to expect another Messiah, as we have a repetition of the out pourings and baptism of the Holy Spirit, which existed at the commencement of the Gospel dispensation, and through the Apostolic age. The Spirit is never absent. His diversity of gifts and miraculous operations have varied. In him the sinner lives and moves, and has his being; but his immediate natural presence, and physical operations, never gave religion. His *religion giving operations* ever have been, and are his *external* revelations made in intelligible words. These are now wholly of record. He gives to the mind susceptibility for Spiritual improvement, or sustains it by his immediate power; but the Christian religion, which consists in a system of truth, affection and conduct, of which God is the great subject or Supreme object, he communicates by his word. The Spirit himself is an *object of faith*, and his word is the instrument of it, and he is only known to exist by his word. By that word he glorifies Jesus Christ, and does not speak of himself, and converts and sanctifies sinners.

Since the miraculous gifts of the Spirit ceased, the Holy Ghost has sealed every true believer "to the day of redemption," through faith in Jesus Christ, by the infallible record, that God has given of his Son, and the divine influence imparted to the soul through it. This is known by the integrity of his faith, and the fruits of the Spirit, exhibited in his conduct and temper, corresponding with the Gospel. According to this record, the seal of the Holy Ghost confirms the truth, that God justifies the Gentiles, or remits their sins, before they are baptized, through faith alone in Jesus Christ; as I proved in my second number; so that nothing shall be thought to intervene between the heart of the believer, and Jesus Christ, in the justification of the ungodly, and in their obtaining the Divine fa-

vor, Acts x, 44-48. xi, 15, 14-18. xv, 7, 9. Rom. i, 16, 17-21, 29, 30. iv, 5-5. The faith that justifies and obtains *primarily* the divine favor, comprehends the *seminal principle* of every virtue, and will, if suitably improved by active obedience, and due exercise, be fruitful according to the gospel. The faith of a true believer receives Jesus Christ into his heart, in the fulness of his character and offices, for his salvation. He is by the grace of God made unto him, wisdom, righteousness, sanctification and redemption, and he receives him as such. This he does before he is baptized. What more can a sinner receive for his justification? or what more can God give?

I now come to consider water baptism as an ordinance of the Gospel.

From the various passages of scripture in which baptism is mentioned, and from all the allusions made to it as an ordinance of the gospel, it seems to me, to have a uniform reference to the New covenant, either in respect to the death, resurrection, and glory of Jesus Christ, in his mediatorial reign and kingdom, or to the effects of his death and reign upon the state and destiny of man.

Jesus Christ was delivered for our offences, and rose again for our justification. The gospel promise in general, is, that whosoever believeth in Jesus Christ, shall receive remission of sin. The Jews on the day of Pentecost were commanded to repent and be baptized in the name of him, (Christ) for the remission of sin. Baptism to a believer, in its *primary* meaning, symbolically applies the promise of remission through the death and resurrection of Jesus Christ, and represents its accomplishment in the present and future state, as the bread and wine in the supper represent to the believing communicant, the broken body and shed blood of Jesus Christ, for the remission of sin: but I do not believe that baptism any more imparts *actual* remission, than that the bread and wine, broken and poured out, contribute the *real* body and blood of Christ, broken and shed for sin.

Baptism is not, in its primary meaning, a sign of the sanctifying operations of the Spirit, or an external sign of internal grace, as are alleged by some pedobaptists; but it is a sign of *justification*, or of the *remission of sin*, as the Presbyterian confession of faith has stated it, ch. 28. "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace; of his ingrafting into Christ; of regeneration; of *remission of sins*, and of his giving up unto God through Jesus Christ to walk in newness of life." It would be a gross error in theology, to confound justification or the remission of sin, with sanctification; or to give to the latter precedence to the former. A sinner, or an ungodly man cannot be made *holy*, in his sins; he must therefore be first justified, or his sins be re-

mitted, before he can be received into the divine favor, or be made spiritually holy. This is done through faith in Jesus Christ; and he must have this faith before he is baptized, or the ordinance will be misapplied and lose its *meaning*. Sprinkling of water is not an emblem of the Spirit, but of the doctrine of the gospel, or of the influence of God's word, Deut. xxxii, 1-3. Psal. lxxii, 6. John lv, 10, 11. Baptism represents to the believer his union and communion with Christ in his death, burial and resurrection, and immortal glory. The expressions "baptized into his death"—"buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead," imply this communion. It also represents his resurrection to a new life of holiness, and ought to be a powerful incentive to it, in conformity to Christ's resurrection from the dead, Rom. vi, 4. vii, 4. Colos. ii, 11-13. iii, 1-5. Baptism represents the death of our natural body, and our resurrection from the dead, to inherit eternal life, which will be our complete conformity to Christ, who was put to death in the flesh, and quickened by the Spirit. Under the new covenant, although the bodies of believers are under the sentence of death, denounced upon the transgression of Adam, because the redemption of Christ was not intended to prevent the execution of this original sentence upon their bodies, it converts it into a benefit by the resurrection, by which the natural body is made a spiritual body—saints are thereby entirely freed from their remaining connection with, and conformity to the first man, in order to their being conformed to the second, 1 Cor. xv, 47, 48, 49. That baptism represents the resurrection of the saints from the dead, to inherit eternal life with Christ, and that his death and resurrection are a proof and pledge of it, is plain from 1 Cor. xv, 29. "Else what shall they do who are baptized for the dead," for their belief in the resurrection of the dead, "if the dead rise not at all! To deny the resurrection of the dead, it would appear from this passage, sets aside the crowning design and meaning of baptism, and renders it of no consequence. And to deny that baptism is a representation and pledge of this, takes from it an essential part of its meaning. The resurrection of the righteous, will be a regeneration in the most proper and perfect sense, and is that to which our regeneration, by the gospel of God's grace, and our baptism ultimately refer; "He saved us (or gave us a pledge of salvation) by the law of regeneration, and the renewal of the Holy Ghost, which he shed upon us abundantly through Jesus Christ our Saviour, to the end we should be made heirs according to the hope of eternal life," Tit. iii, 5, 6, 7. Believers are now the sons of God, (Gal. ii, 27; 1 John iii, 2,) being born by the incorruptible seed of the word, 1 Pet. i, 23-5. They are therefore waiting for the adoption, to wit, the redemption of the body from the grave, when they shall be regenerated from death, in con-

formity to Christ the first begotten of the dead, and be the children of God, being the children of the resurrection, Rom. viii, 23; Rev. i, 5; Acts xxvi, 23; Luke xx, 36. And if I mistake not, the declaration of Christ to Nicodemus had particular reference to the resurrection of the dead, in John iii, 7, and perhaps primarily to his own; because none of his immediate disciples, who were baptized before his death, entered into the kingdom by baptism, nor did the Gentiles. The Kingdom was not set up when the former were baptized, the blood of the new covenant had not been shed, and the King had not been crowned; and the Gentiles were in the kingdom, and the kingdom in them, before they were baptized; for the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost, Rom. xiv, 17, which they realized before they were baptized, Acts x, 44-47; Acts xi, 15-18.

By the resurrection from the dead, which is alone incident to the new covenant, and is represented by immersion, as is also the remission of sin, believers will be in the most ample and perfect sense, "*born of the Spirit*," and "*born from above*" and will *be spirit*. Without this, their bodies cannot inherit the kingdom of God, 1 Cor. xv, 50. The body is sown a natural body, it will be raised a spiritual body; for as we have borne the image of the earthly Adam, we shall bear the image of the heavenly. Hence through that faith, by which the mercy of God hath begotten us to the hope of another life, through the resurrection of Jesus Christ from the dead, we look for the Saviour, the Lord Jesus Christ from heaven, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able to subdue all things unto himself, 1 Pet. i, 3-5; Phil. iii, 20, 21. "We shall be like him; for we shall see him as he is. And every one that hath this hope in him, purifieth himself, even as he is pure" 1 John iii, 2, 3.

Having thus exhibited what seems to me to be the general meaning, and design of baptism, I desire to state what I apprehend ought to be the particular views, and purpose of an individual believer, in submitting to the ordinance.

There is one baptism, as there is one body or Church, and one Spirit, as we are called in one hope of one calling; one Lord, one faith, one God and Father of all, who is above all, through all, and in all. The one baptism is designed to unite all believers in one Spirit, and body, or fellowship in Jesus Christ, as the foundation and head of the church. The observance of every ordinance, and duty in religion, promotes experimental religion; that is, it increases the proof of the truth of religion, in the heart of the Christian, by actual trial, John vii, 17. xiv, 21, 23. Baptism, by divine appointment, when scripturally apprehended, is necessary to this end. The religious state of mind of the believer, produced by baptism, cannot be obtained in any other way than by it. Without bap-

tism being voluntarily submitted to, the heart does not feel itself bound to Jesus Christ by the obligation of personal baptismal profession, and consecration, nor can it feel confidence in his protection and favor. Without baptism the believer has not had the symbolical application of God's promise of remission of sin, made to his conscience, nor has he received the baptismal representation of the remission of sin into his soul, by being immersed into Jesus Christ. Without baptism he has not the answer of a good conscience towards God, by which he is saved, or has the pledge of salvation by the resurrection of Jesus Christ, who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him, 1 Pet. iii, 21, 22. Without baptism, unless the conscience be perverted, the believer cannot be satisfied; he must be involved in uncertainty, fear and perplexity. He feels that he has not surrendered himself to Jesus Christ, and cannot claim his smiles according to his promises; as he cannot claim his protection in a course of disobedience.

By the act of baptism, submitted to *understandingly*, the heart of the believer is fixed in Christ, and he commences the public life of a Christian. In this solemn ordinance, and act of worship, the believer gives himself up to Jesus Christ, in the name of the Father, and of the Son, and of the Holy Spirit, to be instructed, governed and saved by him—from this solemn transaction he goes forth with his heart confirmed; and with a fixed purpose of living the life he lives in the flesh, by the faith of the Son of God, who loved him and gave himself for him, and to cultivate the fruit of the spirit, in love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, and temperance, Gal. ii, 20. iii, 22, 26.

Although baptism is submitted to but once, it operates upon all succeeding life, if *scripturally* understood and improved.—All the blessings of the new covenant are associated with it, and it connects itself by the word of God, with every future change and event, up to the last judgment, and final glory. In his probationary state, it keeps the Christian firm and fast in his profession of faith in Jesus Christ, as it perpetually reminds him, that he has been translated by the grace of God, into the kingdom of his dear Son, in whom he has redemption through his blood, even the forgiveness of sin, Col. i, 12-14.

Christian baptism is an individual and personal duty, and is not a subject of fellowship, which implies plurality. If there be any fellowship in the ordinance, it is between the soul of the subject of it, and Christ himself. It is not a church ordinance, nor is it administered by the church, or in the church, or to the church, if administered according to the gospel. The Christian should ever remember that it was the ordinance of Jesus Christ, with which he was baptized, and not a Baptist or Pedobaptist ordinance, and that he was baptized into the one spirit and body of Christ, and not into the spirit and body of a

sect or party. He should therefore feel it to be as much his duty to exclude from his views, affections and conduct, after being baptized, every thing of a Sectarian nature, as he did, if he acted truly and scripturally, from Jesus Christ, his gospel and ordinance, when he received and submitted to them.

There is nothing in which we are more liable to err, than we are in our views of baptism; and error here tends to give a wrong direction to the whole course of our religious and moral feelings and sympathies, as far as it is concerned. We err, if we confer upon baptism the importance of an ultimate object, or the efficacy of the blood of Christ, when submitted to, either with or without faith. Indeed the faith that does this is itself erroneous. We err, if in being baptized, we are baptized into a party spirit, or system, or if we are not baptized into the spirit of Christ; and we err if we make our own views and opinions of baptism, whether they be right or wrong, the test of Christian character, or fellowship at the Lord's table. Sincere Christian men, men, who love and desire to honor the Lord Jesus Christ, may err through ignorance, and in scriptural views on the subject of baptism; but God does not suspend his fellowship with them, or their salvation upon the correctness or infallibility of their opinions, or judgment on the subject of baptism. There is not a baptist upon earth that might not tremble, were his salvation suspended upon this principle.

There are five different opinions, if not more, of the time when sinners are justified or when their sins are remitted, viz:

1. Some believe that the sins of the elect were remitted in eternity. This is what is called eternal justification.

2. Others believe that sins were remitted at the death of Christ.

3. Others believe that sins are remitted when a person believes in Jesus Christ.

4. Others believe that sins are remitted only in the act of immersion, and that all are in their sins, notwithstanding their repentance and faith, until they are actually baptized for the remission of their sins.

5. Others believe that the faithful will not be in truth justified, until the final judgment, when the sentence of acquittal will be pronounced upon them, with a view to their whole probationary state.

Good men thus divide in opinion, and employ scripture authority to support them. But of all the five opinions stated, the 4th one is the most exclusive, Sectarian, and uncharitable and if fostered, cannot fail to drive from the affection and fellowship of those who entertain it, all who differ from them, as being in their sins, however otherwise pious and Godly! And the exclusive authority by which this strange opinion is formed, is found in the expressions used to the Pentecostal Jews, in the second chapter of the acts of the Apostles, and to Saul of Tarsus, in the twenty-second chapter of the Acts;

and which were never used to the Gentiles. The former were commanded to repent and be baptized in the name of Jesus Christ for the remission of sin, and the latter to arise and be baptized, and wash away his sins; but in no instance were the like expressions used to the Gentiles in the Acts of the Apostles; while direct and unequivocal proof was given by God himself, that he had remitted the sins of the Gentiles before they were baptized, Acts x. xi. xv. Surely all New Testament Christians will consider these things, and accommodate their views, affections and fellowship, to "the ancient order of things" as exhibited in the gospel, and not so far Judaize, as to transmute the Gentile into the Jewish state, in the beginning of the gospel, so as to unchristian all Gentile believers, who may differ from them in their mistaken views of baptism, in the present day. Christians have use for all the doctrines and ordinances of the gospel, that they may stand fast in the faith, and possess and manifest the temper and spirit of their common Lord, as they are interested in his common salvation. The profession of their faith and baptism, separate them from the world, and associates them in visible union and fellowship with all the people of God, in Christ Jesus, and lay them under obligation to love all, with brotherly affection, who love him. The supper, properly attended to in the fellowship of the saints, renews the visible and sensible memorial of Christ's love, and the love of his people to him, and to one another, and employs them in the actual manifestation of them, while it publishes his death, or shows it forth until he come. These things with the regular observance of all other Christian duties, establish a habit of spiritual mindedness, and Christian philanthropy, which secures us against selfishness, against a Sectarian spirit, and party pride, and against the assaults of sin; and enable us to stem the force of a torrent of corruption, that never ceases to flow. This habit opposes the enjoyment of religion, and the hope of heaven, to the spirit and customs of the world:—it opposes a sense of the divine favor to the pleasure of sinful indulgencies, and enables us to prove by actual trial, or experiment, what is that good, and acceptable, and perfect will of God.

ARCHIPPUS.

TO ARCHIPPUS.

DEAR BROTHER:—At your request I have deferred making any remarks on your numbers, till you had closed your communications on "the remission of sins." In the close of your 3rd No. you invite me to reply to your views on this subject. I confess to you that I feel very little inclination to comply with the invitation; because I begin seriously to fear that too much of late is spoken and written on the subject of baptism;—so much, that other all important parts of truth are partially neglected. Hence may have proceeded that great dearth in religion, which is so visible in societies, where this subject is com-

monly agitated. Another reason why I reluctantly engage to meet your wishes, is, that I have frequently, and clearly stated in the former volumes of the Messenger, all the information I had derived from the scriptures, on this subject. To reply to you fully, would be only to repeat what I have already written. However I will make a few strictures on what I deem objectionable in your views.

In your first number, you have clearly stated what you designed to prosecute in your subsequent numbers; as follows:

1st. You say, "It is asserted (by the Reformed Baptists) that Baptism is the only medium, or action, known in the word of God, by which he remits the sins of believers—I assert the contrary."

With regard to this statement I need say but little; yet I feel bound to say in justice to those Christians, I never heard one of them express this sentiment—I never read it in their writings. They do teach that baptism is the only medium or action, known in the *New Testament*, in which God remits the sins of believers; yet they firmly believe, that by other means, known in the scriptures, as in the *Old Testament*, God did remit sins. Bro. Campbell has clearly stated that by means of sacrifices God did remit sin under the *Old Covenant*. This sentiment, you know I have long since rejected, and I am persuaded bro. Campbell will also reject it, after a more careful examination of it by the scriptures. Moral iniquity was never remitted by the blood of bullocks, or of any other victims. Such blood never pertained to the conscience, could not possibly take away sin. I confess I have digressed from the subject; but now return. I have no suspicion that you designed to present their doctrine unfairly: I believe it was unguarded—By the word of God, you meant the *N. Testament*. "I assert the contrary," say you,—the contrary of what you have stated as their doctrine—So do they with you assert the contrary—and so do I.—Yet we all differ. They teach that baptism is the *only* medium or action in which God, under the *N. Testament*, remits the sin of a believer, Jew or Gentile—I believe that it is the instituted medium under the *N. Testament* in which God remits the sins of a believer of any nation. You do not believe it a medium in any sense in which God remits sin, especially the sin of a Gentile. Had bro. C. omitted the word *only*, I should have agreed with him in opinion; but with you I cannot agree in this particular. You proceed,

2ndly. "I maintain that it is the doctrine of the *N. Testament*, that God justifies the Gentiles through faith *alone*"—Again, you say, "I will adduce proof that the *N. Testament* does not authorize the belief, that the sins of the Gentiles are remitted in baptism at all."

I cannot with you see the great difference between the Jew and the Gentile, after that Jesus by his death had broken down the middle wall of partition between them. The apostle Paul

taught there was none, and I think the commission given by the risen Lord, makes it evident. "Go, teach all nations, baptizing them &c." Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; &c. Surely this language clearly declares that the Gentiles, as well as Jews are intended—that the same gospel is to be preached to both—that the same faith is required of both—that the same baptism is to be administered to both—and the same effect (salvation) is experienced by both, Jews and Gentiles, after their baptism. As well might you contend that salvation is never granted to the believing Gentile through baptism, as that remission of sin was never granted them through this medium. You might introduce as proof of this position, the case of Cornelius as equally applicable. You might say, Cornelius was saved before he was baptized, therefore salvation is never granted to a Gentile by baptism. This would go so far to contradict Peter, "Baptism doth now save us"—and the Saviour's commission, I think you would hesitate to affirm the sentiment; and yet I see no difference between the two positions. But you have proved, as you think, that the sins of Cornelius and his friends were remitted prior to his baptism, and from this one case, have concluded that remission of sins is never granted through baptism to any Gentile. The case of Cornelius, with other arguments, has convinced me that though God instituted Baptism as the ordinary means of obtaining salvation and remission of sin; yet he has not bound himself not to bestow these favors upon any, out of this medium. On this point I have already explicitly written in former numbers, and need not repeat.

In your second number, you adduce your proof that the sins of Gentiles are not remitted in the action of baptism. You define remission to be forgiveness, pardon, or justification, and you might have added, redemption: Col. i. 14. The meritorious ground of remission is, you say, the blood of Christ, and the instrumental cause is faith. These you consider *fundamental* truths; and hence conclude that they are wrong, who contend that sins are remitted in baptism. The terms *merit* and *meritorious*, I have long since rejected, not being found in the system of grace revealed, and, in fact, directly contrary to it. It is a popish doctrine, and means the works of supererogation; that is, works beyond what God requires of his saints, for their own justification and salvation. This superabundance of good works, or righteousness performed by a saint, may be by him imputed or transferred to another person, for his justification or salvation. These good works merit or deserve from God salvation for that person, for whom they are performed. Not to say any thing of the absurdity of such a doctrine, it is at once seen to be contrary to justification by grace. For "to him that worketh the reward is not reckoned of grace, but of debt." Does bro. Archippus think that the blood of Christ

merits from God, justification or pardon for the sinner? If so, does he not also think that pardon is merited for every creature? for Christ died for all. Can the justice of God deny and refuse the claim? If the merit was complete, was not the remission complete, independent of faith, repentance or baptism? for if these were required, it would imply a defect in the merit.

Might we not argue with equal propriety that the *prime* cause of our justification and salvation, is the grace of God—or the faith or gospel of Christ—or the resurrection of Christ—or the baptism of Christ, as that the blood of Christ is? For these same effects are applied to each of these cases. Let us examine. "Being justified freely *by his grace*." "By grace are ye saved," Rom. iii, 24. Eph. ii, 8. "Knowing that a man is not justified by the works of the law, but by the faith of Christ"—"The gospel is the power of God unto salvation, to every one that believes," Gal. ii, 16. Rom. i, 16. "He was raised again for our justification"—For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life"—or resurrection," Rom. iv, 25 and v, 10. "Repent and be baptized in the name of the Lord Jesus Christ, for the remission of sins." "The like figure whereunto, baptism doth now save us," Acts ii, 38. 1 Pet. i, 21. But why insist that the blood of Christ is the meritorious ground of remission, to the exclusion of the word of faith, the resurrection, or baptism, when the same effects are represented as produced by each? You may say these are means through which the benefits of pardon and salvation are communicated. Well; but is not the blood of Christ the means also of communicating the same blessings? Surely it is the means of sanctifying—of cleansing from sin—of washing from sin—of reconciling us to God &c. But how does the blood of Christ produce these benefits? I unhesitatingly answer, by faith; for an unbeliever never receives them. Now if we can understand how the word, or faith of Christ is the means of justification, salvation, reconciliation, cleansing from sin &c.; we can also easily understand how the blood of Christ, his resurrection and baptism, are the means of effecting the same benefits. There is, I think, but one sentiment among all Christians, with respect to the word being the means. They all say, the word is the means, but this means will prove inoperative till believed by us. Faith in the word discovers the glorious truth revealed from heaven, by which the sinner is led to repentance, reformation, and to obedience, and by which he receives the spirit of God. The word reveals the glorious plan of God, subduing the enmity and rebellion of the world against him, and his government, and of reconciling them unto himself; his plan is, To overcome evil with good, and by his goodness, to lead mankind to repentance, or reconciliation to himself. We are required to be imitators of God, and like him to treat our enemies with loving kindness, and like him to over-

come evil with good. This plan gives an exhibition of infinite goodness, love, grace and mercy. This plan is developed in the gift, the life, the death and in the resurrection of the Son of God, all prove and hold forth the same glory of God. Hear Paul, "God has *commended* his love towards us, in that when we were yet sinners Christ died for us." Hear John; "Herein is love, not that we loved God, but that he loved us, and gave his Son to be the propitiation for our sins." Again, says Paul, "He, (Jesus) by the grace of God, tasted death for every man." The blood of Jesus speaks better things than the blood of Abel. It speaks love, grace, mercy, and the good will of God to the world—It speaks the same truth that the word does; but the word gives it the voice. We hear—we believe—we repent—we obey—and receive the remission of sins, and the Holy Spirit of promise—the spirit of adoption whereby we cry Abba Father. In a word, the whole ministry of Christ in his life, death and resurrection, was, to reconcile the world to God, or to lead them to repentance, and consequently to the remission of sins, and the gift of the Holy Spirit. Baptism is a part of the same plan, and holds forth in figure, the burial and resurrection of Jesus. It is a means in connexion with faith in the word and blood of Christ, and with repentance, of receiving remission of sins and the gift of the Holy Spirit. Let the believing sinner reform and be baptized in the name of the Lord Jesus, and according to truth, he shall receive the blessing. It is the duty of all; but not obeyed by all. Many, from the dark clouds of tradition, have been prevented from seeing their duty. Those clouds will soon be blown away, by the breath of the Lord. Let forbearance be patiently cultivated, and wonders will be effected. I might as well say, that none have eternal life in them, who have not eaten the flesh and drunk the blood of the Son of God, at the Lord's table, as to say, none have received the remission of sins, who have not been immersed.

My dear bro., I feel no disposition to wrangle with you, respecting our diversity of opinion on this subject; and I hope you feel the same spirit towards me. Let us love one another, and hold forth our religion, not in the belief of certain dogmas, but in good works.

I have not attempted to reply but to a few prominent ideas in your numbers. I have written more than was expected. Should any brother, in a Christian spirit, feel it proper to reply to your numbers fully, the columns of the Messenger are open to their service.

In Christian love I am your friend and bro. EDITOR.

DEBATE BETWEEN MR. McCALLA AND MR. LANE.

I have lately read with much interest the debate between Mr. Wm. McCalla, a Presbyterian preacher of Philadelphia, and Mr. Wm. Lane, a Christian preacher from Ohio. The de-

bate is published in the Gospel Luminary. I am pleased to find the most weighty and influential arguments, long used against us, are becoming ineffectual with the intelligent community. The arguments to which I allude, are, detraction, vituperation, misrepresentation, German and Boston infidelity, blasphemy, &c. &c. These arguments it must be confessed, Mr. McCalla used with wonderful adroitness; for the management of these he has a natural talent, and this improved by long practice. When he found his arguments produced not the desired effect on the listening assembly, he wisely declined the debate, and left the impression behind, that his doctrine of trinity was indefensible. In the debate, with others he lugged in my name, and stated that I had been taught my errors on Trinity and atonement, by an old man from Virginia. This is no disparagement of my character, for I confess I have no innate ideas. I have been dependent on others for the greater part of my little stock of knowledge. It is a mistake in Mr. McCalla, when he says I received those errors from an old man from Virginia. I cannot recollect of any old man or young man, from that state or any other, that taught me these errors. I suppose he alludes to old Mr. Palitto of N. Carolina, a Presbyterian preacher of the highest standing. I never yet have known that he denied orthodox atonement. The views I received of the Son of God I had before I had ever seen or heard his.

EDITOR.

THE ATHANASIAN CREED.

"Whosoever will be saved, before all things it is necessary that he hold the Catholic faith, which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholic faith is this; that we worship one God, in trinity, and trinity in unity; neither confounding the persons, nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost is all one; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, and Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal; and yet there are not three eternals, but one eternal. As also there are not three incomprehensibles, nor three uncreated; but one uncreated, and one incomprehensible. So likewise the Father is Almighty, and the Son Almighty, and the Holy Ghost Almighty; and yet there are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord; and yet not three Lords, but one Lord.

For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord; so are we forbidden by the Catholic religion to say, there be three Gods or three Lords.

The Father is made of none; neither created nor begotten. The Son is of the Father alone; not made nor created, but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this trinity none is afore, or after another; none is greater or less than another; but the whole three persons are co-eternal together, and co-equal. So that in all things, as is aforesaid, the unity in trinity, and the trinity in unity, is to be worshipped.

He, therefore, that will be saved must thus think of the trinity.

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man. God of the substance of the Father, begotten before the worlds; and man of the substance of his mother, born in the world. Perfect God and perfect man; of a reasonable soul, and human flesh subsisting. Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his manhood. Who although he be God and man, yet he is not two, but one Christ; one, not by conversion of the Godhead into flesh, but by taking of the manhood into God; one altogether; not by confusion of substance, but by unity of Person. For as the reasonable soul and flesh is one man, so God and man is one Christ.

Who suffered for our salvation, descended into hell, rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of the Father, God Almighty; from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies; and give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.

This is the Catholic faith; which, except a man believe faithfully, he cannot be saved."

REMARKS.

We have transferred to our columns this Creed as a curiosity, for the amusement of our readers. A writer of celebrity observes; "It is cause of sorrow and regret; that men of talents and learning, in this age of inquiry and investigation, should be found to contend for the monstrous absurdities of this creed, as an essential part of Christianity. We are fully convinced that nothing absurd or incomprehensible can constitute any part of the Christian religion. Its simplicity, and adaptation

to every capacity, the lowest as well as the highest, are among its most engaging features, and its strongest recommendations to the understandings of reasonable beings."

CHRISTIAN EXPOSITOR.

From the Herald of truth.

I AND MY FATHER ARE ONE.

If this declaration be understood according to the letter, then our Lord is interpreted to say, that he and his Father are one being, *literally and numerically one*. It is the same as if he had said, the person whom I designate by the pronoun "I," and the person designated by the name of "my Father" are not two distinct beings, but only *one*. I am the Father. We are not two different persons, but one person. But this interpretation certainly does not accord with the popular notions respecting the Deity. The prevalent doctrine among our brethren is, that he who made the declaration of the text, the Son of Man, Jesus Christ, was not the Father, but a person distinct from the Father, and equal to him in every perfection. And it is downright heresy to say that our Lord was God the Father, that it was the Father who came down and taught, and toiled and suffered. Yet if our text is literally understood, this must be its meaning. And our Saviour must be understood as saying that he and his Father were one and *the same being*. Consequently, this passage literally understood, contradicts the very doctrine which its literal interpretation is insisted to uphold. It asserts that there is one, not two. But we are told, that although there is only one *being*, there may, nevertheless, be a distinction of *persons* in the Deity. Is it not strange that any one can be deluded by such a wretched quibble about words! The term *being* may be applied to every thing that exists, rational and irrational, animate and inanimate. There are beings material and spiritual. The term as applied to God—what does it signify? When you say, for instance, that there is one being and three persons? Do you mean that there is one material being—one corporeal substance, and three infinite minds! and that the divine existence is like three separate human minds, existing in one human body! You reject these notions at once, as striking at a fundamental truth, the spirituality of the Most High. With reference to God, then, the word *being* must inevitably involve intelligence. When we say that God is one being, we mean, of course, that he is one intelligent being, for he exists only as a pure mind, an unmingled intelligence. Now an intelligent being is a person. And when it is said that God is one being in three persons, it is the same as saying that he is one person in three persons, which is about as rational as saying, that the length of one yard is the length of three yards. In short, the word *being*, as applied to the Deity, has, and can have, no signification but *person*. The terms are in this relation perfectly synonymous. It is not, therefore, by any sophistical use of lan-

guage, that the literal interpretation of our text can be shown to uphold that doctrine, in whose support it is so often quoted: If it is literally understood, it declares that Christ and his Father are *one being—one person*, and that of course it was God the Father who came, endured, and died. But no one can believe this—no one supposes that the Infinite Father is the one and the same being that hungered, thirsted, and expired upon the cross, eighteen centuries ago. Such a sentiment is not only too shocking to the mind to be received for an instant—it contradicts the reiterated declarations of scripture. If any thing is clear in the Bible, it is this, that God the Father, and Jesus Christ, are two distinct persons, as distinct as any two natures can be. And this, every Christian, whether Unitarian or Trinitarian, firmly believes. The literal understanding of the text will be rejected on all sides, because if it asserts any thing, it asserts that Christ and his Father were not two distinct persons, but one person, and that it was the Father who appeared on earth.

We must see now what other signification the words under consideration will bear. *I and my Father are one*. It cannot have escaped the notice of any one who has attempted to understand this passage, that a similar mode of speaking occurs in other parts of the scriptures, particularly in the prayer of Jesus in behalf of his disciples. In the 17th chapter of John's Gospel, our Lord prays that all who believe in him, "may be one, as thou Father art in me, and I in thee; that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one." This passage explains itself to the comprehension of the humblest. We perceive that our Lord here prays that his disciples may be one with himself and with God, by the possession of the same spirit—by having their wills brought into elevated and perfect unison with the will of God—by having the same objects—the same generous and beneficent purposes. This is not the only place in which this mode of speaking occurs. St. Paul says, "ye are all one in Christ." There is another passage in the same apostle still more in point. "I have planted; and Apollos watered:" "Now he that planteth and he that watereth are one." Here is no mystical unity expressed. Paul and Apollos were one, inasmuch as they had one and the same end in view.—They labored in one spirit. Now, how easily may our text be interpreted! It is impossible that he who was conscious of human weakness, who called himself continually a man, who confessed his entire dependence upon the Father, declaring, in immediate connexion with the text, that his Father was greater than all; and, in another place, that of himself he could do nothing, should make a declaration so absolutely incredible as that he was the Father; for to this the text, literally interpreted

ted; amounts. We are by no means compelled to put such a meaning upon his words. The usage of scripture language points to quite a different signification, and shows us, that when Jesus asserted that he and his Father were one, he must have meant that they were one in design and spirit—that they were one because they had one object. “My sheep, he says, hear my voice, and I know them, and they follow me: And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.” He immediately adds, (and you will please to observe the language,) “My Father who gave them me is greater than all, and none is able to pluck them out of my Father’s hand.” I and my Father are *one*. In this matter, as to the protection of my sheep, my true followers, I and my Father act in concert. We are on the same side, and have one and the same end in view. I have said that no one can pluck my sheep out of my mind. Why? because he who gave them me is greater than all; no one can withstand him; no one can pluck my sheep out of his hand. In fact we are as *one*. It is only necessary to add that this understanding of the passage is sustained by the authority of the most eminent trinitarian expositors.

The unity, therefore, which the text states, as subsisting between Jesus Christ and the Father, is such a unity as may exist between any two persons labouring in the same cause, and for the same object. If any one is still inclined to believe that the passage implies something more, a unity of essence, still he will not deny that it expresses all that we have stated a unity of design. It teaches as much as this, whatever more it may teach. However it is explained, it declares that God and Christ are one in spirit—that they have the same design—that their moral attributes are similar. Now, I beg leave to observe, that in this respect, the text is contradicted by the popular faith, and is at variance with it. In the apprehensions of the generality of christians, God and Christ, I venture to assert, are not *one* in moral character. Their moral qualities, or acceding to the representations frequently given of our heavenly Father, & of our Saviour, are distinct and opposite. The Father, to the common mind, is the personification of justice, stern, terrible, & awful: while the Saviour is regarded as overflowing with mercy and compassion. The former inspires fear: the latter love. The one comes before the mind in the attitude of intercession. The other in the clouds and darkness of omnipotent wrath. Is there any *moral* unity here? The one raises over the wretched head of man the fiery sword of vengeance, the other interposes the shield of infinite mercy. I repeat, is there a *unity* of spirit here? Such representations, (and who will say that they are not continually made?) contradict the sentiment of the text, so far as the moral qualities of the persons spoken of are concerned. In the view of our Christian brethren, God and Christ are not *one* in the most important and interesting point, nor

can they be regarded with the same feelings. The sentiments they inspire are as distinct as those which any two different objects of worship may excite. But it is unnecessary to pursue these remarks any further. We gladly quit the ground of controversy, and in our next number we shall ask the attention of our readers to a far more interesting view of the text which we have been considering. F.

ORTHODOX DISAGREEMENT.

[From *Whitman's 2d Letter to Professor Stuart.*]

Many individuals in your denomination have attempted to make the unlearned part of the community believe these two statements. First, that the orthodox disagree only in *non-essentials* of religion. And, secondly, that they differ from the Unitarians in the *essentials* of the gospel. I perceive that you have endeavored to confirm these impressions. One quotation will be sufficient for my purpose. Here are your words:

“We are prone to ask a question which is not recent. ‘How can two walk together unless they are *agreed*?’ We do not urge these words beyond what we think to be their plain and obvious import. We do not think that *small* difference of opinion about *non-essentials*, are intended to be included in them. We limit the agreement to things which in our view are *essential*. Such we do honestly believe to be the *difference* between *Unitarians* and *ourselves*.” Now is all this true? Are the orthodox really agreed in all the essentials of religion? Is the difference between them and the Unitarians so vast, as to place an impassable gulf between the two denominations? I think not. I do honestly believe that you differ more among yourselves on those very doctrines, which you call essential, than you do with Unitarians on the same subjects. But let facts decide.

First. The nature of God. In relation to the nature of God, there are now four distinct systems prevailing among the orthodox. The first class profess this belief: “That in the godhead are three persons, the Father, the Son, and the Holy Ghost, and that these three are one God, the same in substance, equal in power and glory.” This is the doctrine to which you are obliged to assent every five years. One of the distinguishing advocates of this view has made this declaration: “That the Father, the Son, and the Holy Ghost, are as *really distinct persons*, as Peter, James, and John; and *each of which is God*. To say that these three are three divine persons, and not *three distinct infinite minds*, is both *heresy and nonsense*.” I should call this a belief in three Gods. For if you aver, that the Father alone is a *perfect Being*, the Son alone is a *perfect Being*, and the Spirit alone is a *perfect Being*; then you believe in three perfect Beings; and if so, in three perfect Gods; for God can be nothing more nor less than one perfect Being.

A second class profess this belief: “That God exists in three

distinct persons, the Father, the Son, and the Holy Ghost; and that these three are one God, the same in nature, and equal in every perfection." A distinguished advocate of this view assures us, "that the *Father alone is not God*." And another defender of this form of the doctrine makes this declaration: "That the Father, Son, and Spirit, are *three proper distinct persons*, entirely equal to, and independent upon each other, yet *making up* one and the same Being." I should call this a belief in no God. For if the *Father alone* is not a perfect Being, the *Son alone* is not a perfect Being, the *Spirit alone* is not a perfect Being; then you believe in three imperfect Beings; and if so, you believe in no God; for three imperfect Beings can never *make up* one perfect Being.

A *third class* profess this belief: "That the Father is made of none, neither created nor begotten. The Son is *of the Father alone*; not made, nor created, but *begotten*. The Holy Spirit is *of the Father, and of the Son*; neither made, nor created, nor begotten, but *proceeding*." I should call this a belief in that kind of Unitarianism sometimes termed *high Arianism*. For if the Son was *begotten* by the Father, then the Father must have existed before he begat the Son; and consequently the Son cannot be *self-existent*; but must have been dependant for his existence on a self-existent Father. And if the Spirit proceeded from both Father and Son, then he could not have had so early a beginning as the begotten Son; and consequently must be subordinate to both.

A *fourth class* profess this belief: "That there is one Infinite, Eternal Mind, and *three somethings* that are *not distinct minds*." So far as I am able to understand your explanation of the doctrine, I think this is the particular form you advocate, notwithstanding your quinquennial vows to the contrary. I should call this a belief in the simplest form of Unitarianism, sometimes termed *humanitarianism*. For if your *somethings* or *distinctions* are not distinct minds, they are mere unmeaning names. And those who adhere to this view of the subject, impose upon themselves by using words without any definite ideas; and then endeavor to make others believe that they are sound in the orthodox faith.

Such are the various and contradictory system of the trinity now in vogue among the members of your denomination. I suppose you will aver, that so long as all the classes will agree to use the word *trinity*, all this disagreement in ideas is non-essential.

Secondly. The Nature of the Son of God. In relation to the nature of the Son of God, there are now five distinct systems prevailing among the orthodox. One class profess to believe, "That the Son of God had no existence until conceived by the Virgin Mary." This is your view. To establish this point you wrote a volume of letters to your friend Dr. Miller. He regarded your form of doctrine as approaching to Unitarian-

ism. For in his answer to your publication, you find these explicit declarations: "A number of your arguments; the strain of your principal objections; and the license which you indulge, in many cases, in the interpretation of scripture,—*all savour so much of a school* with which I should abhor the thought of associating your respected name, that I read them with *not a little pain*. Yes, my dear sir, though I know you abhor the sentiments of that school from your heart; yet, *if your name were removed from the title page*, and if the several passages in which you profess your firm belief in the divinity of Christ, were expunged from the pamphlet, *I should really suspect that it came from some member of the Unitarian ranks*, rather than from the midst of the orthodox camp." Now the doctor is mistaken in calling your belief on this subject Unitarian; he should have pronounced it real Socinianism. For Socinus held the same view of the Son of God, and still contended that he should be worshipped. And I believe you would have all men honor the Son, even as they honor the Father. For I recollect hearing one of your party utter these sentiments in solemn prayer about the time of your controversy: "O thou who hast ascended to thy God and our God, we beseech thee by thy wearisome labors, by thy bloody sweat, and by thy agonizing cross, to hear and answer our prayers." So long as reason remains, I shall never forget the shock produced on my feelings, by this prayer to a human Deity. I do hope you will advance one step further, and take your stand on the more rational and scriptural ground of Unitarianism.

A second class profess the same belief, that you assure us the Christian fathers did, for the three first centuries of the Christian era. As you have investigated this subject very thoroughly, I will give the result of your labors in your own words. Here it is. "I begin then by giving the result of my investigations respecting the three first centuries. It is this, viz. *that the great body of the early and influential Christian Fathers*, whose works are extant, *believed that the Son of God was begotten at a period not long before the creation of the world*."—Among the unlearned members of your churches, you will find not a few who adhere to this opinion. I must call this *low Arianism*, or the most prevalent form of Unitarianism in this country.

A third class profess this belief: "That the Son of God was begotten by the Father from all eternity." To establish this position, your friend, Dr. Miller, addressed a volume of letters to yourself. I find your opinion of his doctrine in the following observation. "I am unable to conceive of a definite meaning in the terms *eternal generation*; and I cannot regard them in any other light than as a *palpable contradiction of language*." This remark gave the doctor so much offence, that he makes this assertion concerning it: "I will venture to assert that it is *as unphilosophical as it is impious*." I believe you and others

New England divines regard this doctrine of your southern brethren and our pilgrim fathers, as wholly subversive of the real divinity of the Son. For in a volume of discourses by the late Dr. Parish, I find these assertions: "The notion of an *eternal generation* is not merely a *mystery*; but an *impossibility*. It is a violent solecism in language to call any being the son of another, who is of the same and equal origin. *This, therefore, infallibly destroys the real divinity of the Son.*" I should call this belief *high Arianism*, or one form of Unitarianism. I think you entertain the same opinion; for in your answer to Dr. Miller, I find these observations: "I must confess that with the views which I now entertain, if I could be persuaded that the doctrine of *eternal emanation* or *generation* is true, I should feel that the *first step was taken towards embracing the Arian system*. I cannot help feeling that the idea of a *derived God* is, in reality, a vastly greater approximation to Arianism, than that which we adopt; and that the antagonists of Arius had much less reason to dispute with him than they apprehended." You are right in this opinion. There is certainly as little difference between the doctor's system and the Arian scheme, as can possibly be imagined.

A *fourth* class profess this belief: "That the Son of God is equal to God himself. One quotation from a discourse published the present year, will confirm my statement. These are the words of the reverend divine: "As a *Son*, he possessed perfectly the same nature with the Father, is the brightness of his glory, and the express image of his person; is without beginning, eternal, uncreated, and almighty, omniscient, and every where present; in truth, possesses all divine perfections equally with the Father, is equally with him the object of divine worship; and must be honored even as the Father. And if any error can destroy the souls of men, it must be that which denies the Son's equality with the Father." I should call this a *belief in a second God*, which is an absurdity.

A *fifth* class profess this belief: "That the Son of God is God himself." In proof of this assertion, I will give you an extract from a sermon published the present year, by a distinguished divine in Ohio, and circulated widely as a tract in the Western Country. Here it is. "*That babe that lies in a manger at Bethlehem is the mighty God! That man of poverty who travels through Judea, preaching peace to the lost, is the everlasting Father, the Prince of Peace! The man who is pressed with sorrow, and covered with bloody sweat in Gethsemane, is the Lord of Hosts! He who wears the crown of thorns, and endures the cruel scourge, and receives the sentence of death at Pilate's bar, is he who distributes crowns of life! That mangled victim which languishes on the cross, is God over all, blessed for ever! And that blood which issues from his opening wounds, is the blood of God!*" This is explicit. What to call this belief, I know not. I cannot describe it by any *Christian* name. Such are the various and contra-

dictory systems now in vogue among your denomination. I suppose you will aver, that so long as all classes will agree to use the words *divinity of Christ*, all this disagreement in *ideas* is non-essential.

THE PRESBYTERY OF PHILADELPHIA.

From a Report of the Debates of the Presbytery of Philadelphia, held in that City Nov. 30, and continued to Dec. 2d, 1830, for the purpose of hearing and deciding on objections to the orthodoxy of a sermon preached by a Mr. Barnes, pastor of the first Presbyterian church in Philadelphia, we learn, that the Presbytery was divided into two opposing parties, one headed by Dr. Green, the other by Dr. Ely. In the debates is manifested a great deal of excitement, bordering on what is vulgarly called quarrelling. One of the members, Mr. Patterson, thus spoke—"I join in protesting against trying this sermon alone. If the Presbytery of Philadelphia must be divided, let it be done. Some years ago, Synod was petitioned on this subject. We have had much wrangling and quarrelling; and, it is very well known that the difference is not so much about purity of doctrine, as purity of opinion. Members of this Presbytery have long been at variance on some points, but have been obliged to bear and forbear. For four or five meetings of the General Assembly, their aim has been to steer a middle course, not an exclusive one. In all Protestant Churches we find a high and a low church party. Four or five General Assemblies have endeavored to keep together, and not to become exclusionists. If it must be so, let us divide, but in peace. Perhaps it would be more for the peace and good of the church. I am in favor of Dr. Ely's motion."

The sermon was condemned by the majority of the Presbytery. The editor of the Herald of Truth, observes; "The parts of the sermon to which objections were made, are those that treat of original sin, imputed righteousness, the atonement, and the nature and objects of the sufferings of Christ. On these points the sermon is said to be inconsistent with the authorized standards of the Presbyterian Church. It is more liberal, more rational, and more scriptural than the Confession of Faith. It is rendered more than probable, by the facts contained in the debates, that some of the Presbyterian clergymen are becoming too much enlightened to be confined within the narrow limits of their own creed. The spirit of free inquiry which is abroad in the world is contagious—and it would not surprise us if it should spread, and infect the teachers of orthodox theology, until the whole fabric of creeds and dogmas of human invention which cramp and confine the energies of the mind, should fall before it.

The Editor has long since determined, and published in the Messenger, that he could not insert in his columns any anonymous pieces sent him. Such communications, however ap-

proved, are rejected from publication. One moment's reflection will convince all of the propriety of my course, and free me from censure. "A searcher for truth, and pure charity," from Belmont co. Ohio, for the reason above stated, cannot be admitted a place in the Messenger. It is requested again that my correspondents pay the postage of their letters. My agents alone are excepted. I have many communications on hand, which shall hereafter receive attention. EDITOR.

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Always willing that our readers shall have the same opportunity of judging for themselves that we have, I am solicitous that they may hear both sides of every important question, and know all that can be said against, as well as for every proposition which we offer. This is what we ask from our opponents, and although they will not yield to our importunities, still we feel ourselves compelled by the controlling principles of our religion, not to imitate them, but to give a fair exhibit of both sides.

The essay above quoted from the Christian Messenger deserves special attention, because it contemplates a new ground of opposition to the Apostolic Gospel, as we consider it. The writer of it seems to be a half reformer or middle-ground man, who divides baptism into two species; one for the Jews, for remission of sins—and one for the Gentiles, after they are pardoned. He has taken a middle ground. To the Jew he would preach baptism for remission; to the Gentiles, baptism without remission. From the versatility of his genius in other matters, we shall not be surprised to find him abandon his Jewish baptism, that he may secure his Gentile baptism.

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But it will be time enough to examine the grounds and reasons of this opinion when he has presented them to the public,

In the mean time, we shall offer to him and the public a few remarks on the essay before us.

The author of this essay is supposed to be a reformer, but a reformer of a peculiar class; and if public fame be worthy of credit, the "car of his reformation" moves in a circle, or, after starting from the city of Presbyterianism, and after much hard toiling for some years, it has stopped in the suburbs of the old city again. He has the same doctrine of communion which this essay exhibits on baptism. He admits that among the old converts there was no breaking of the loaf, save among the immersed disciples; that sprinkling infants is a human tradition; yet he teaches that among the Gentile Christians of the present day, all Christian union, even to the breaking of the loaf, ought to be practised irrespective of the views of the participants in favor of infant sprinkling, or Christian immersion. It is not to be wondered at, then, that he should divide the institution of baptism, as he has that of the Supper, and give it one meaning to a Jew, and another to a Gentile. I doubt not but this peculiarity arises from a warm desire to promote brotherly kindness and love. We only state these premises to enable the reader to appreciate the conclusions to which he has come.

But we have some complaints to offer which we think are worthy of the attention of Archippus, and these we will arrange in numerical order:

1. Why should he assert that our views of immersion throw us back upon the ages which succeeded the Apostles? He would insinuate not to the age immediately succeeding, or the age of the Apostles itself, but to the third or fourth age after the Apostles. This is "*ad captandum vulgus*," to catch the thoughtless by representing that we had not gone back to the Apostolic Age, but only to some dark age subsequent to that age. But where is the proof? This he has as yet kept to himself! Will this saying prove any thing? Nothing for him, and nothing against us. It is only to prejudice, or to inveigle the indiscriminating. Why tell us of the conversion of Constantine, and his notions of baptism? What will this prove? But he wished to introduce the Novatians, and he tells us that Constantine was a Novatian. This we complain of as an unlawful, wanton, and pointless attempt to prejudice, rather than to convince.

2. Why introduce the name of Novatius, or the Novatians, and represent the idea of baptism for the remission of sins as originating with them? or at least, as the first public advocates of this view? This is not a fact. We challenge him for the proof.

3. Or does he intend to side with the Catholics and call the Novatians heretics, and thus ally us with heretics? This is unmanly, unjust, and every way illogical. We complain of these things, as unworthy of a high-minded man, and of a fair controversialist. But in the next place,

4. We complain of his alleging *false facts* in his allusions to history. The following sentences he cannot sustain from any authentic document on earth. "The Novatians formed a sect that sprung up in the third century, which, on account of their views of baptism [not a fact] in washing away sin, and their interpretation of Heb. vi. 4-6, believed that no person who had been excluded from the fellowship of the church ought ever to be restored, even upon repentance. A practice contrary to this sentiment caused them to separate from the church, [what church? Ask Mr. Jones] and to form a new sect." This is in a great measure imagined by our friend. He cannot adduce any documents to sustain him. I have no doubt but he thought that his imaginations on this subject was all true history. I was confounded when I read these sentences, and immediately brushed the dust off Eusebius, from whom all the moderns borrow. But behold, Eusebius says no such thing. The Catholics call the *Novatians* heretics, and our friend catches their spirit. But Eusebius never once mentions any peculiarity in their views of baptism. He only says (London Edition Folio A. D. 1769, page 120) that Novatius "disalloweth of Holy Baptism," without a single specification. In a note it is explained, that he contemned the baptism of the Catholic Church as inefficient. Yea, the very reverse of 'Archippus' saying, is the fact, as stated by Valesius. In his note upon the passage, he says: "The confession of faith made by the catechumens before baptism, when they said 'they believed the remission of sins,' he abolished; for, says Valesius, Novatian did not allow remission of sins." I have examined every allusion to Novatian in Eusebius, and find no countenance for the assertions of Archippus.

Mosheim, vol. 1 p. 299 of his history, exonerates the Novatians from the charge of Archippus. He says, "Novatian, a presbyter of the Church in Rome, was a man of uncommon learning and eloquence;" of an "austere and rigid character." The sect of the Novatians, (he avers) cannot be charged with having corrupted the doctrine of Christianity by their opinions. Their crime was the unreasonable severity of their discipline—by which they made an unhappy rent in the church.

Again, page 305, Mosheim says, "There was no difference in point of doctrine between the Novatians and other Christians. What distinguished them was, their refusing to re-admit to the communion of the church those who after baptism had fallen into the commission of *heinous crimes*, [such as idolatry or apostacy, not every offence,] though they did not pretend that even such were excluded from all possibility or hopes of salvation." Mosheim assigns them no peculiar views of the meaning of baptism. "They only," says he, "considered the baptism administered in those churches [which were lax in discipline] which received the lapsed to their communion even after the most sincere and undoubted repentance; as absolute-

ly divested of the power of imparting the remission of sins, which was the doctrine of the whole church at this time: for "*in doctrine* the Novatians differed not from other Christians." Mosheim refers to Eusebius; but Eusebius does not justify all his remarks. I have read the references. They baptized all whom they received from the Catholic Church, not because they had a new or different baptism, but because they considered that church immoral and impure.

Jones, whom I think Archippus regards as one of the best historians, condemns all his allusions to the Novatians. So also does the historian Robinson. These worthy Baptists speak in the highest terms of the Novatians. All Jones alleges against the Novatians, and this he does with considerable doubt, is, that *it is said* Novatian refused to receive into the communion of the church any, who in time of persecution, had been induced through fear of sufferings or death, to apostatize from their profession, and offer sacrifices to the heathen deities, a principle which he founded upon a mistaken view of Heb. vi. 4-6. The following is one of the fairest accounts of the true character of the Novatians which we can find on the pages of any historian:—

THE NOVATIANS.

"The following is the account given of Novatian by the late Mr. Robert Robinson, in his Ecclesiastical Researches, p. 126; and I the more readily submit it to the reader, because none who knew Mr. Robinson, can, for a moment, suspect him of having any undue predilection for the principles of Novatian. "He was," says he, "an elder in the Church of Rome, a man of extensive learning, holding the same doctrine as the church did, and published several treatises in defence of what he believed. His address was eloquent and insinuating, and his morals irreproachable. He saw with extreme pain the intolerable depravity of the church. Christians within the space of a very few years were caressed by one emperor, and persecuted by another. In seasons of prosperity many persons rushed into the church for base purposes. In times of adversity they denied the faith and reverted again to idolatry. When the squall was over, away they came again to the church, with all their vices, to deprave others by their examples. The bishops, fond of proselytes, encouraged all this; and transferred the attention of christians from the old confederacy for virtue, to vain shows at Easter, and other Jewish ceremonies, adulterated too with paganism. On the death of bishop Fabian, Cornelius, a brother elder, and a violent partisan for taking in the multitude, was put in nomination. Novatian opposed him; but as Cornelius carried his election, and he saw no prospect of reformation, but, on the contrary, a tide of immorality pouring into the church, he withdrew and a great many with him. Cornelius, irritated by Cyprian, who was just in the same condition, through the remonstrance of virtuous men at

Carthage, and who was exasperated beyond measure with one of his own elders, named Novatus, who had quitted Carthage, and gone to Rome to espouse the cause of Novatian, called a council and got a sentence of excommunication passed against Novatian. In the end Novatian formed a church, and was elected bishop. Great numbers followed his example, and all over the empire *Puritan* churches were constituted and flourished through the succeeding two hundred years. Afterwards, when penal laws obliged them to lurk in corners, and worship God in private they were distinguished by a variety of names, and a succession of them continued till the Reformation."

"The same author, afterwards adverting to the vile calumnies with which the Catholic writers have in all ages delighted to asperse the character of Novatian, thus proceeds to vindicate him:—

"They say Novatian was the first Anapope; and yet there was at that time no pope, in the modern sense of the word. They call Novatian the author of the heresy of puritanism; and yet they know that Tertulian had quitted the church near fifty years before, for the same reason, and Privatus, who was an old man in the time of Novatian, had, with several more, repeatedly remonstrated against the alterations taking place; and, as they could get no redress, had dissented and formed separate congregations. They tax Novatian with being the parent of an innumerable multitude of congregations of Puritans all over the empire; and yet he had no other influence over any than what his good example gave him. People every where saw the same cause of complaint, and groaned for relief; and when one man made a stand for virtue, the crisis had arrived; people saw the propriety of the cure, and applied the same means to their own relief. They blame this man and all these churches for the severity of their discipline; yet this severe discipline was the only coercion of the primitive churches, and it was the exercise of this that rendered civil coercion unnecessary. Some exclaimed, it is a barbarous discipline to refuse to readmit people into christian communion, because they have lapsed into idolatry or vice. Others, finding the inconvenience of such a lax discipline, required a repentance of five, ten, or fifteen years; but the Novatians said, You may be admitted among us by baptism; or, if any Catholic has baptized you before, by rebaptism; but if you fall into idolatry, we shall separate you from our communion, and on no account readmit you. God forbid we should injure either your person, your property, or your character, or even judge of the truth of your repentance or your future state; but you can never be readmitted to our community, without our giving up the last and only coercive guardian we have of the purity of our [fellowship.] Whether these persons reasoned justly or not, as virtue was their object, they challenge respect, and he must be a weak

man indeed, who is frightened out of it, because Cyprian is pleased to say they are the children of the Devil."

"The doctrinal sentiments of the Novatians appear to have been very scriptural, and the discipline of their churches rigid in the extreme. They were the first class of Christians who obtained the name of (*Cathari*) Puritans, an appellation which doth not appear to have been chosen by themselves, but applied to them by their adversaries; from which we may reasonably conclude that their manners were simple and irreproachable."

[*Jones' History.*]

Upon the whole, the Novatians are defended by Lardner and by Jones, Robinson, and some others, as the purest branch of the Church, as it is called; and notwithstanding their requiring apostates to be re-baptized, they stand with the fairest character of any sect on the page of history down to the times of the Waldenses, or even to the time of the Reformation, though merged in other names. They are the parents of the Baptist sect, so far as it has any parentage out of the Church of Rome.

The vindication of the Novatians is no concern of mine; for it avails nothing with me whether they taught the Jews baptism, or the Gentiles baptism, according to my worthy friend Archippus. But we must do justice to the dead as well as to the living, and *nothing can be more unwarranted, from all history, than to say that "they were excluded from the church of Rome because of their views of baptism in washing away sin."* I now call upon Archippus to retract this charge, or to make an effort to sustain it. And here I will take occasion to say, that he cannot find any man of any note, or any sect mentioned in history from Peter's Sermon on Pentecost till Constantine the Great, who held his views of baptism; nor any man who taught that baptism was not connected with the remission of sins. Both his orthodox church which excluded Novatian, and his heretic Novatian, agreed in their views of "baptism, as washing away sin." Let Archippus name the man in all antiquity who opposed baptism for the remission of sins. We only use this as an *argumentum ad hominem*. When an opponent would represent us as reviving old heresies, or as holding the views of heretics, we wish him to remember that the orthodox, his own orthodox and the heretics were one in this matter. In this style does the present orthodox Roman Church represent all the Protestants, as reviving old heresies.

Upon the whole, we are glad to see Archippus make his issue on this question, seeing he is determined to be opposed; much more so, however, to have seen him act a more consistent part both towards me, himself, his friends, and the community. He has thrown down the gauntlet on a mere phantom of his own creation, and joined issue with the very persons, whom, of all others, he is the most bound from his own principles, to con-

sions and professions to have sustained. We know his love for his own offspring. No father ever loved an only child with more enthusiasm, than this good doctor loves his own creations. We know it will require him some months to get to the temperature of calm reason and dispassionate inquiry; and therefore we expect a vigorous effort on his part to maintain his Gentile Baptism. But, reader, be assured he will have to surrender either his Jews baptism or his Gentile baptism before many moons, in the estimation of all men of sense and intelligence; and among these I would include himself. He has a good library, and has access to all the libraries in Lexington, Ky. And as he has fairly made an issue, we expect him to put forth all his powers in his own defence.

I have been at some pains to convict him of the loose and declamatory manner in which he alludes to facts and documents. Facts are stubborn things, not so pliable as speculations and opinions. We will show that his scripture allusions are as fanciful as his allusions to ecclesiastical history. His distinction between the import of baptism when a Jew and a Gentile is the subject, I would inform him is not new to me: for that thought occurred to me years ago, and was thoroughly canvassed. It amounts to little more than this, and all his preliminary questions amount to no more than this; *A* was a drunkard; *B*, a thief; *C*, a liar; *D*, a Samaritan; *E*, an Ethiopian; *F*, a Frank; *G*, a Briton; *H*, an Italian; and *I*, a Hellenist: they were all converted to Jesus Christ. Now did baptism signify the same thing to *A*, *B*, *C*, &c. and was there no difference between these persons, national or characteristic, which caused baptism to mean one thing to one, and another thing to another? But I enter not into the merits of his views until he have farther committed them to writing. In this I only complain of his unfairness.

ARCHIPPUS, AGAIN.

P. S. The Editor of the *M. Harbinger*, in his April number, has taken some notice of the first number of *Archippus*. I regret that he has done injustice to my statements and views in what he has said. He intimates that I maintain two baptisms, one for the Jews, and the other for the Gentiles; and the opinion that God has two methods for the remission of sin, one for the Jews, and the other for the Gentiles. These are not my sentiments. There is but one baptism, as a gospel ordinance, and God has but one method of remitting the sins of Jews and Gentiles.

The leading point of difference between bro. Campbell and myself, is contained in the following question, "Is or is not the efficacy of the blood of Christ in the remission of the sins of believing Gentiles suspended, according to the authority of the New Testament, upon their being baptized in water?" He defends the affirmative, and I maintain the negative side.

of the question. I say that whatever may be said in behalf of the connection of the remission of sin with, and its dependance upon baptism, and of its being simultaneous with baptism, in the case of the Pentecostal Jews, it is as certainly true, that the sins of the Gentiles, in Acts x, were remitted through faith, God purified their hearts by faith before they were baptized, as it is that they were remitted at all, or that they were baptized. These truths are established by Peter's testimony, which was confirmed by the Holy Spirit in Acts x. xi. and xv. I therefore conclude that the apparent connection of the remission of sin with baptism on the day of Pentecost, and its dependance upon it, and its seeming to have been simultaneous with it, from the words of Peter, were altogether circumstantial, and were owing to the peculiar situation of the Jews as distinguished from the Gentiles. If God remits the sins of the Jews, and of the Gentiles in the same way, the essentiality of baptism to remission, must be excluded and given up from both, and the ordinance be regarded only as a symbol, figure, or representation of it, as it is certainly true that the sins of the Gentiles were remitted through faith before they were baptized. Besides all this, it deserves particular notice, that the phraseology used by Peter to the Pentecostal Jews in reference to remission and baptism, which seemed to make the former dependant upon the latter, was in no case used by Peter or any other apostle, when preaching to the Gentiles, but the reverse; inasmuch that baptism was exhibited as dependant upon, and subsequent to remission in the case of the Gentiles. Is it not rather an evidence of erroneous views and of a sectarian spirit, to hear public teachers of the christian religion particularly, using the phraseology of Peter to the Pentecostal Jews, when they address modern Gentile congregations, while they sedulously avoid, and indeed oppose the style and order of address, and action, which were uniformly employed by Peter and Paul in preaching the gospel to the Gentiles, as recorded in the Acts of the Apostles!

ARCHIPPUS.

THE CONFERENCE IN TERRA CONFUSA,

(CONTINUED FROM P. 78.)

The Conference met according to adjournment. After prayer and singing with much animation, the Clerk read the minutes of the preceding meeting.

Mr. E rose, and thus spoke: Brethren, at our first meeting I became almost incredulous as to the good results of our Conferences; but my mind is now happily relieved from those fears. I now am persuaded, that by prosecuting the subject in that Christian spirit, which has marked our former meetings, incalculable will be the benefits both to ourselves and society in general. I therefore move that we examine the second article proposed for our consideration; which is,

ART. 2. "That the second person of Trinity is the eternal Son of God—that he became man by taking to himself a true body and a reasonable soul in the womb of the Virgin, and was born of her—that though he had two perfect natures, the Godhead and manhood inseparably united, yet he exists in one person forever.

Mr. R.—In our last meeting we agreed to drop the expressions, Trinity, three equal persons in the Godhead—eternal Son, and eternally begotten, as not being the language of scripture, and terms fruitful of endless and unprofitable controversy. What of the article remains for consideration, is, That he became man &c.

Mr. U.—I rise for the first time to speak. I cannot avoid expressing the delight of my heart with the spirit and progress of our Conference. As our communications are free, and untrammelled by fear, I object to the expression, "*The Son of God became man*" This would plainly imply that the Son of God existed prior to, and independent of the man. The scriptures plainly declare that the Son of God, and the man existed coetaneously—they were the same individual being. "That holy thing, which shall be born of thee shall be called the Son of God." Luke ii.

Bish. M.—I acknowledge with Doc. A. Clark on this text, and on Heb. i. That Jesus was never called the Son of God till he was born of Mary. I therefore object also to the expression, and propose that we substitute the term, the Word of God became man &c. My reasons for this amendment, are, because it is said that the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten Son, full of grace and truth," John i. 14. From this it is plain that the Word existed before he was made flesh, or became man, and therefore the word and the man were not coetaneous. "In the beginning was the Word;" can this be said of the man? Again, the scriptures plainly speak of Jesus coming down from heaven—ascending up where he was before—praying for the glory he had with the Father before the word was—that the world was made by him—that he, who was in the form of God, and thought it not robbery to be equal with God, this very divine person made himself of no reputation, but took on him the form of a servant, and was found in fashion as a man, being made in the likeness of sinful flesh—this same person, whom the Father called God, took flesh and blood such as the children had—all such expressions evidently hold forth the idea that a divine, intelligent being existed anterior to being born of Mary, or of his becoming man. This being I call the Word of God.

Mr. C.—Our bro. M has proved demonstrably that an intelligent being, called the Word, did exist prior to his being made flesh. This divine being, called the Word, was a distinct being from the Father, and therefore not the Father himself, &c.

the only true God. The very texts our brother has quoted to prove that he existed prior to taking flesh and blood prove these positions; for there are things spoken of him that are inapplicable to the only true and self-existent God; as "I came down from heaven not to do mine own will, but the will of him that sent me." The only true God could not thus speak of himself.—Again. He ascended up where he was before, even at the right hand of God. This cannot apply to the only true God. Again; he prayed to the only true God, the Father, to glorify him with the glory he had with him before the world was. Nothing of this can we apply to the only true God.—Again; he who was in the form of God, and thought it not robbery to be as God, emptied himself, took on him the form of a servant, and was found in fashion as a man, who humbled himself by suffering the death of the cross; who was by God exalted, and given a name above every name, that all should worship him—all to the glory of God the Father. Surely none of these things can apply to the only true God. Again; All things were made by him, (*dé'outou*.) by him instrumentally; for so says Paul, "God created all things by (*dia*) Jesus Christ." Eph. iii. 8. 2 Cor. vi. 8. Heb. i. 2.—This same divine person was born of the Virgin, suffered, died, and rose again—none of which things apply to the only true God. If the very and only true God was inseparably united with the man, never to be divided, then how can any affirm that God is without body, parts or passions? Again; Jesus says, the testimony of two is true. I am one that bears witness, and my Father is another. If they were one, and not two, the argument is inconclusive. As these, and many similar things spoken of Jesus, cannot apply to the only true God; so are many things spoken of him in the same connexion which cannot apply to man. Hence it follows that an intelligent being, distinct from the Father, existed, before creation, in heaven, as the Word or Son of God, and in the fulness of time, he came into the world, was united with a body prepared for him, lived, died, and rose again, and ascended up where he was before.

I also object to the expression, He took to himself a reasonable soul. Of this we have no intimation in the scriptures. That he took flesh and blood—a true body—was made flesh—was the seed of David according to the flesh, is plainly declared; but that he took a reasonable soul is nowhere declared in the book of God. We think Paul has put this matter beyond dispute, Rom. i. 2, 4. "Concerning his Son Jesus Christ our Lord, who was made of the seed of David according to the flesh, and declared to be the Son of God, with power, according to the spirit of holiness, &c. Thus according to the flesh he was the seed of David; but according to the spirit of holiness, or holy spirit, he was the Son of God. That he had a soul is undisputed; but this soul was the holy spirit, or intelligent part of Jesus.

Bish. M.—I have ever believed that the Word was God in the supreme sense of the term. It is so explicitly stated that "the Word was God" that I cannot deny it without denying the scriptures. If he be not God supreme, I cannot trust my soul's salvation to him—I cannot worship him and be guiltless of idolatry.

Mr. C.—Nor can you deny that Moses was called God without denying the scriptures—nor that the judges of Israel were called God—nor, that they were called Gods, to whom the word of the Lord came, whether they were angels or men—Yet who will say these were Gods supreme? Why cannot we trust in him whom God has chosen, qualified and anointed to be a Saviour? Hear God supreme speaking to his Son, "Behold my servant whom I have chosen; my beloved in whom my soul is well pleased; I will put my spirit upon him, and he shall shew judgment to the Gentiles—and in his name shall the Gentiles trust." Can we think that this person, on whom the Gentiles trust, is God supreme, and yet his servant and chosen? (By whom chosen?) Can he be God supreme, and yet receive his spirit—the spirit of wisdom, and of understanding, and of might? Did not Jesus receive all power in heaven and on earth from the Father? power to forgive sins—to give eternal life—to save to the uttermost? Will he not retain this power till the end come, when he will put it down, and become subject to the Father, that God may be all in all? Why not trust in him? Has not God engaged to help him and to preserve him in the day of salvation until his work be finished? You think it idolatry to worship the Son, unless he be God supreme. The disciples and many others worshipped him while in the world, not as God supreme, without being rebuked by him as idolaters. The angels were commanded by the Father to worship him. The redeemed in glory worship him. It is the will of the God and Father of our Lord Jesus Christ, that every knee in heaven, earth, and under the earth, should bow to him, and that every tongue should confess him Lord to the glory of God the Father. Can all this be idolatry? Surely, our brother spoke, what, on calm reflection he will disavow:

Bish. M.—I fear we shall never come to an agreement on this subject. Much can be said plausibly on both sides of the question. Many theories have been invented to free this subject from difficulties, but they have rather bewildered than relieved the inquiring mind. The double nature of Christ is acknowledged a mystery incomprehensible; yet I believe it true. I wait to hear the sentiments of others in Conference, and humbly hope that something may be said to relieve this subject from the dark clouds in which it is involved.

Mr. R.—Brethren, we are now wading in deep waters, and evidently not directed by the light of the Lord. Whenever we leave the language of the Bible, and speculate on unscriptural terms and notions, we rush into darkness and error. The doc-

trine now under consideration is no where expressly taught in scripture,—it is only inferential. To talk of this doctrine as a mystery incomprehensible, and yet revealed in the scriptures, to me is idle; for I consider a revealed mystery a contradiction in terms. We may wander over the controverted grounds of fifteen centuries on this subject, and in the end of our excursions be as far from an agreement as we were when we started. I wish to see this second article entirely erased, and that we substitute the common expression in the New Testament, that Jesus Christ is the Son of God, sent by the Father to be the Saviour of the world. We will believe whatever the Evangelists and Apostles, and Prophets have said of him, and nothing more, nor less. Let all who heartily believe this and prove their faith by works of humble obedience, be acknowledged brethren.

Mr. B.—I dare not reject the substitute proposed by the brother last up:—I dare not receive with my present state of mind this 2d article. It is clogged with insuperable difficulties. I move therefore that we reject the article *in toto*, and receive only what the scriptures plainly teach on this subject. The motion was carried unanimously. The conference agreed to meet on that day four weeks. After prayer and praise they affectionately parted and retired to their several abodes.

(To be continued.)

EDITOR.

DRY CREEK, CAMPBELL CO. Ky. April 5, 1831.

BRO. STONE—I hope you will pardon me for again asking the indulgence to occupy a page or two of the C. M. in reply to some remarks of bro. J. A. Gano, in the April No. of the Messenger, on the subject of weekly communion. My bro. rather seems to insist that his arguments remain untouched by any thing that I have written; and seems to complain, because I did not take his arguments in detail; and then proceeds to give a quotation that I made from 1 Cor. II. 26, “for as often as ye eat this bread” &c.; and then says, that he cannot see that this verse either proves or disproves weekly communion, and tries to evade the force of the language, “as often” by saying, that I reasoned as though he had laid the whole burden of his proof on that verse. I can assure my bro. that I had not the smallest idea of that kind, but on the contrary, to show that the language, “as often” does not specially refer to a limited time or day. This I am persuaded he knows; if he does not, for his information, I will present him with a fact on that subject, viz. By an act of the Legislature of Ky. the county court of Campbell county, holds its session, specially the 4th Monday in each month, for nine months in the year. I will now ask him, if the act of the Legislature, authorising the special sitting of the court the 4th Monday in the month, had have said, for as often as you hold court in Campbell co. ye do show that the Legislature gave you that authority; would

not the magistrates of Campbell county have thought, that they were to hold court often, and not be limited to a special day? I think my brother will answer, yes. I shall not attempt to answer his arguments in detail, as I am fully persuaded, they bear the marks of refutation themselves; and for a proof of my assertion, I refer to his own language, &c. “If common acceptance of language be proof, we may construe the Scriptures to prove all the different, pretended religions in the world.” Again, his ideas of “Acts of public worship.”—Here he wishes to hold out an idea that Paul did not perform an act of public worship on board of the ship, in giving thanks in presence of 276 persons: Acts xxvii. 37. Also, that it would not be an act of public worship for me to give thanks at my own table, although I might have 100 friends with me. John Walker, who is acknowledged by the learned a good definer of the English Language, thus defines the word public; “*general*,” &c. and the word private; “*secret, alone*,” &c. My bro. contends strongly for a general connexion of scripture to prove any one point. To this I heartily assent, and if he had have been as ready to yield to this, as to contend for it, my other reply to his piece would have been sufficient to save me the trouble of a second to him. He again refers us to Acts xx. 7. and makes it his ruling point, and strong hold, and contends for a command of Christ and his Apostles. I really feel astonished to see him refer to Acts xx. 7. and contend for a command. If I was to admit the position he has taken (which I do not for reasons before given by me) that Acts xx. 7, is a positive proof, that the disciples met at Troas on the first day of the week, to celebrate the Lord's Supper; he would fall short of proving weekly communion by a command either from Christ or one of his Apostles. And if there is a command in all the New Testament to meet every first day of the week, to celebrate the Lord's Supper, I cannot find it: therefore he would only prove, that on one first day of the week the Lord's Supper was celebrated by a congregation of disciples without a special or positive command to meet on that day, (the first day of the week.) Again; to prove first day, or weekly communion he presents us with 1 Cor. xvi. 2, and uses what is called Campbell's translation, which reads thus: “On the first day of every week let each of you lay somewhat by itself, according as he may have prospered, putting it in the treasury.” King James' translation reads thus: “Upon the first day of the week, let every one of you lay by him in store.” I suppose my Bro. made choice of the new version, because the words *every* and *treasury* are used. I ask him to read his quotation and see if he can find even the shadow of a command to meet every first day of the week, to celebrate the Lord's Supper! I answer, no; he cannot, for there is only a request of the Apostle Paul to his Corinthian Brethren to lay by something in store for the necessity of the saints at Jerusalem; and the Apostle does not even

say, that they should put it into the Treasury on the first day of the week. He next proceeds to quote Matt. xxviii. 20, to prove weekly communion, as though he had positively produced the command of Christ specially on the subject of weekly communion. I should have been pleased, had he pointed us to the place where Christ or his Apostles commands any Christians to meet on the first day of each week to celebrate the Lord's Supper, before he uses the language of Jesus, "Teach them to observe all things, whatsoever I have commanded you." I shall here take the privilege to say, and that with candor, that if he has, in either of the pieces that he has written, quoted one passage of scripture as a command of Christ or his Apostles to prove weekly communion, I acknowledge that I lack intellectual powers to comprehend it. Therefore I would ask all the lovers of religion to read both his pieces that he has written on weekly communion, and see if I am mistaken, and if I am not, and am right in my ideas, I think my Bro. will begin to conclude that his system of weekly communion has some appearance of law-making or legislating for the church of Christ (if neither Christ nor his Apostles has commanded us to commune the first day of each week.) My christian brethren, when we attend to the commandments of uninspired men, and leave undone the commandments of Christ and his Apostles, we at once feel the force of Bro. Gano's Language, used in the first piece he wrote in the Feb'y No. of the C. M. which is—"what coldness and indifference, what a want of affection, sociability, and fellow-feeling, pervades society." He seems to infer that I am an advocate for monthly Meetings, and quarterly communions. From whence he has drawn the inference, is unknown to me, as I have not given the least hint of either. I believe it to be the duty of christians to meet often together, and to commune or celebrate the Lord's Supper often.

As Bro. G. and myself are both fond of a connexion of scripture proof, special and positive, to one point, permit me here to give a list of scriptural proof on the subject of the Lord's Supper: Neither of the texts commands any christian to meet the first day of each week to celebrate the Lord's Supper.—Matt. xxvi. 26, 27. Mark xiv. 22, 23. Luke xxii. 19, 20. 1 Cor. xi. 20-24, and 1 Cor. x. 16. I can assure my christian brethren that I do not intend to write another sentence for the C. M. nor any other paper on the subject of weekly communion, as I am fully of the opinion that the scriptures authorise no such thing.

I wish to invite my C. Brethren to examine minutely what bro. G. and myself have written, and compare it with the word of God. My prayer is that all christians may closely adhere to the word of God, that we may all grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

JOHN G. ELLIS.

REMARKS.—Bro. J. G. Ellis, by private letter, informs

me that he shall write no more on this subject for the Messenger. In private conversation with bro. J. A. Gano, I understood that he no farther designs to prosecute the subject, being willing to rest it with the public to examine, and to decide upon its claims to truth, after they have read carefully the pieces written by bro. Ellis and himself. It must be acknowledged that but little is said in scripture with reference to the weekly communion, but all must acknowledge, that it was the practice in the first centuries of the church. Let us never make this subject a cause of debate and contention amongst us. My mind has been long in the belief that weekly communion was according to truth, yet I could never find sufficient scriptural reasons to convince my brethren that it was a positive command. What satisfied me, could not satisfy them. We are all free, nor would I willingly take away the liberty of one christian.

Editor.

FOR THE CHRISTIAN MESSENGER:

No. II.

Statistical information of the church of Christ in Ky. continued.

The No. of members in the 14 preceding churches are 889.

Number and name of the churches.	County in which they are located	Year when the church was planted	No. of memb'rs.
15. New Castle	Henry	1816	123
16. Cynthia 5	Harrison	1827	72
17. Indian creek 1	Do.	1803	50
18. Leesburg 6	Do.	1828	32
19. Beaver creek	Do.	1816	34
20. Kentontown 1	Do.		30
21. Concord & Carlise 1 1/2	Nicholas	1803	315
22. Month Johnson	Do.	1829	17
23. Sandy and Tiger	Greenup		185
24. Union 6	Fleming	1803	130
25. Antioch	Oldham	1820	41
26. White Oak	Bath	1829	58
27. Tribunes	Madison		45
28. Flour creek	Pendleton		64
29. Union	Boone		22
30. Republican	Campbell	1827	30
31. Harrodsburg 6	Mercer	1803	85
32. Minerva w	Mason		40
33. Stone meeting-house	Do.		42
34. North Fork	Bracken	1828	48
35. Cabin creek 1	Lewis	1803	156
36. Beach woods	Fleming		47
37. Georgetown 6	Scott	1816	85
38. Bethlehem	Do.	1827	45

Total

2710

Those churches marked (b) are built of brick, (d) log, (c) wood.

In the above churches there are about 20 Elders.

The necessity of placing before the public, the above information will be apparent from the fact, that I have lately seen in the public papers a statement, purporting to give the strength of the different religious societies in our country; which gives the *Christian Society* but 23 preachers, and 2000 members in all the United States. From the above statement it will be seen that in 38 churches in Ky there are several hundred more members, than we are represented to have in the U. S. which at once exhibits the great ignorance that prevails in reference to the strength of the *Christian society*. I do therefore humbly hope, that some brethren in each state, will endeavor to ascertain the number of churches and members, in the *Christian society*, that the public may be correctly advised upon the subject.

I have also been informed, that a late writer has observed in a very popular periodical, that the first church that was planted in the U. S. with no name but *Christian*, and no creed but the Bible, was in the year 1804 at Portsmouth N. H. it will however appear that before that time, there was a number of large and flourishing churches in Kentucky, Tennessee, and Ohio. I once more urge my brethren and friends in different parts of the state, to forward on to me at Lexington, an account of the *Christian societies* in their respective neighborhoods—and wherever mistakes may appear in the above, or any subsequent communication, I am in hopes some friend will correct me;—for I again repeat that my object is fairly, and correctly to present the number and strength of the *Christian society*.

THOMAS M. ALLEN.

P. S. I have within a short time past immersed several disciples, upon profession of their faith in the Lord Jesus; O Lord, revive thy work.

T. M. A.

DEBATE BETWEEN MR. McALLA AND MR. LANE.

I have lately read with much interest the debate between Mr Wm. McCalla, a Presbyterian preacher of Philadelphia, and Mr. Wm. Lane, a *Christian* preacher from Ohio. The debate is published in the *Gospel Luminary*. I am pleased to find the most weighty and influential arguments, long used against us, are becoming ineffectual with the intelligent community. The arguments to which I allude, are, detraction, vituperation, misrepresentation, German and Boston infidelity, blasphemy &c. &c. These arguments it must be confessed Mr. McCalla used with wonderful adroitness; for the management of these he has a natural talent, and this improved by long practice. When he found his arguments produced not the desired effect on the listening assembly, he wisely declined

the debate, and left the impression behind, that his doctrine of trinity was indefensible. In the debate, with others he lugged in my name, and stated that I had been taught my errors on Trinity and atonement by an old man from Virginia. This is no disparagement of my character, for I confess I have no innate ideas. I have been dependent on others for the greater part of my little stock of knowledge. It is a mistake in Mr. McCalla, when he says I received those errors from an old man from Virginia. I cannot recollect of any old man or young man from that state or any other, that taught me these errors. I suppose he alludes to old Mr. Patillo of N. C. a Presbyterian preacher of the highest standing. I never yet have known that he denied orthodox atonement. The views of the Son of God I had received before I had ever seen or heard his. I am sorry that the most learned part of the *Christian community* should be foremost in intolerance. The more liberal spirits among them will *certainly* become alarmed at the view of such an unchristian course, which will *assuredly* lead them to investigate the ground on which they stand. Such investigation will eventuate in reformation. Indeed, the prognostics of such a happy state are already visible. Many are evidently dissatisfied with their creeds, and are ashamed of that exclusive system so rigidly enforced, especially of late. The noble idea of soon converting the world to religion by Bible societies, Tract societies, Missionary societies, Sunday school union societies, &c. &c. for a long time has absorbed the mind and attention of that people, and kept out of view the jargon of their creed; but the reports of these all engrossing societies begin to pall on their minds, and give place to inquiry after the simple truth of revelation. O that this inquiry may become universal! This honestly pursued, together with a zealous and humble practice of the truth, when found, will bring on that desirable state of religion, which human wisdom must forever fail to do.

EDITOR.

Extract of a letter from Elder Isaac N. Walters, to Elder T. M. Allen, dated,

"STRASBURG, Shenandoah co. Va. May 2, 1831."

"The *Christian cause* in these regions demands attention. Many of the people are becoming very tired of their creeds and forms. I have held several very interesting meetings—Elder Jas. Smith of Mt. Vernon O. is with me; he is truly an able minister of the N. Testament. I expect to return to Ohio in about three weeks. The Lord is prospering the good cause very much in this state. I have planted and organized several churches lately, and baptized many believers since I last wrote. I expect to visit Georgetown Ky. the ensuing fall, as I am very anxious to see bro. Stone, and the brethren generally in your section."

[The accounts of revivals, especially in the state of N. Y.

are very encouraging. It appears that it is equally enjoyed by all who do not stand in opposition to them. In Cincinnati the revival among the Christians continues. EDITOR.]

An Extract, from the Herald of Truth.

I AND MY FATHER ARE ONE.

Let us now consider what a new and bright light the text (*I and my Father are one*) throws upon the character of God.

It is of the first importance to know the moral character and purposes of that invisible and almighty Being, in whose hands we must feel that we are. We examine the system of things of which we are a part, and we discern luminous traces of wisdom and beneficence. We have many, very many reasons to believe that God is good. In the various arrangements of the universe we have so many instances of benevolence. There is a gladness throughout creation, as if it were conscious of the presence of a kind and generous Protector. And at seasons, when we survey the beautiful appearances of nature, and see all things rejoicing together, and hear voices of joy and praise resounding through all space—when the earth puts on her beautiful garments, and the stars hang out their golden lamps, or the clouds wait in irregular groups upon the setting sun, and catch his last smiles, until they blush at his amazing splendour; when the bow is bent over the landscape by the hand of the Almighty—at moments like these we feel a rising confidence in the Author of all things. The same effect is produced, when we contemplate the rich and exhaustless provisions made for the comfort of earth's countless inhabitants. And the general conclusion is that God is good.

But, after all, we do not obtain that deep and perfect conviction of the boundlessness of the divine love which we desire. It is rather a floating speculation of the mind than a settled habit of feeling. And circumstances are sometimes combined around us in such a gloomy and distressing manner, that we lose sight of the benevolence of the Deity, and if we do not go so far as to suspect that we are under a malignant providence, we are afraid that the Almighty is indifferent to our welfare; and thinks not of us in the grandeur of his own vast purposes. Our most beloved hopes are rudely blighted. Our most valued sources of happiness are suddenly closed or dried up. Our most faithful efforts are frustrated, and disappointment is continually presenting itself in the place of success, and we are almost led to suspect that there is some evil power that is adverse to our peace. Our tendency to superstition is roused, and we fear, and tremble, and lose all our confidence and our spirits, and have no faith to mount upward through the clouds that hang over us to the unclouded light above. In truth, we need more abundant evidence of the good intentions of the overruling Power, with regard to us. There are proofs enough

of general benevolence, but we wish to be fully satisfied, that as individuals we are the objects of Divine care.

We turn to the New Testament. We there read the history of one, the perfection of whose character knows no parallel on earth. Whatever is thought of the claims of Jesus of Nazareth, as a messenger sent from God, all unite in testifying to the finished excellence of his character. While he is perfectly original, and incomparably superior to every other pattern upon which mankind have gazed, he is at the same time equally natural. The naturalness of his character is so striking—he acts, under all circumstances, so exactly as we should expect such a one to act, and in such perfect harmony with every thing else that he has said and done, that we cannot help believing, apart from all external evidence, that such a person as Jesus Christ must actually have existed. If we doubt whether he existed, we do not get rid of the difficulty. The question then comes, who could have feigned such a character?—Who could have imagined such an individual? It transcends the loftiest powers of human genius. Certainly such men as the authors of the gospels, the Evangelists appear to have been, never could have produced so magnificent, so sublime a fiction. The character of Jesus was altogether in advance of the age in which he appeared. Nay, it is altogether in advance of the moral sentiments of men, even at the present enlightened period. It is impossible that the ignorant and degraded minds of the men of that generation, could have been equal to so glorious a conception. So we have to return to the supposition of its reality, as the most rational way of accounting for it. I insist that no one can fully study the history of Jesus, and escape the conviction that he is reading the life of one who did actually exist.

Supposing, now, that we are fully convinced that such a being as Jesus Christ is represented in the New Testament, did really exist, then the moral phenomenon is altogether so extraordinary and unparalleled, that we can find no difficulty in believing that there was something miraculous and supernatural in his appearance and office in the world. That is, if we believe in Jesus Christ—in his moral character, as it is described and illustrated by the Evangelists, we believe in what is as miraculous and unaccountable upon any ordinary supposition, as any thing recorded in the New Testament. The step is direct and easy, therefore, to a belief in the divine authority of the blessed Teacher.

Believing, now, that he had an extraordinary and sufficient sanction for all that he did and said, how delightful is it to hear him declare that he and his Father were one—that God is *actuated*, (if I may so speak,) by the same spirit which breathed in him. O, how full of joy and confidence and hope is the assurance that that stupendous and unseen Agent, the evidences of whose existence and energy lie scattered around us, in measure-

less profusion, is one in spirit and purpose with him whose love not all the ingratitude, and insults, and injuries of men could extinguish—whose whole heart was poured out in tenderness upon the ignorant and sinful children of men! How inexpressibly delightful is it to follow our blessed Saviour round upon his unwearied errands of mercy—to see him doing good to those whom he knew would reject him, and heap their imprecations on his head—to hear him commanding his disciples to forgive a sinning brother not only seven times, but seventy times seven—and, finally, upon the dreadful cross, and amidst untold agonies, breathing out a prayer and an excuse for his savage murderers, bequeathing a religion to the world which teaches us never to be overcome of evil, but to overcome evil with good. When we have considered all these things, how unspeakably affecting is it to remember that this illustrious personage, who gave himself cheerfully up for the cause of truth and of man, declared that he and the Being who sent him were one.

QUERIES,—*Proposed by Elder James Kirkcannon of Ia.*

Q. 1. What is the office of a Deacon?

Ans. This subject has been fully answered according to my views in several Nos. of the Messenger. To these the querist is referred. I have stated that the office of a Deacon is to serve tables—the tables of the poor—the table of a needy bishop of a congregation, and the table of the Lord. From this office teachers, elders and bishops are excluded, “For it is not mete that they should leave the word to serve tables.” Whenever a Deacon becomes a teacher or an Evangelist, as Stephen and Philip, he relinquishes his office of Deacon for one more laborious and responsible.

Q. 2. What is the office of a Pastor?

A. A Pastor and Shepherd are synonymous, and signify one that feeds the flock. This belongs to a Teacher, an Elder, that labors in word and doctrine—an Evangelist—a Bishop—and to an Apostle; for even Peter was required to feed the sheep and lambs. The food to be administered, is the pure unadulterated truth of God—that which strengthens the faith and hope of the christian, and which promotes divine affections, and incites to good works, the works of love, peace and union. To this end should a Pastor's efforts be directed, not only in the pulpit, but in private families by which such food is needed. How vain is it for a Pastor to attempt these offices, unless he feels the force of that truth he administers to others! The man of piety, and full of the Holy Spirit is only qualified for this work. How many, called pastors, walk not in the truth, nor feel its divine, life-giving power! An awful day awaits them. Let all, who profess the name, remember their responsibility to their coming Lord and Judge!

EDITOR.

QUERIES,—*by Elder Wm. D. Jourdan.*

1. Were there any other offices than those of Bishop, and Deacon to be continued in the Church of Jesus Christ?

2. Can there be a Church of Jesus Christ without these offices filled in that Church?

3. With whom did the Apostle intrust the judgment of the character and qualifications of those, who should fill those offices?

4. Has there ever been a time, since the reign of Heaven began, when there was no Church of Jesus Christ on earth?

Bro. Jourdan requests the Editor or some other brother to answer these queries, as soon as can be done. In the next No. the answers shall appear.

EDITOR.

OBITUARY.

ANOTHER HERO OF THE REVOLUTION GONE.

CAPT. JOHN McHATTON was born in Pennsylvania Anno Domini 1739. No remarkable incidents marked his life till he arrived at the age of 16 years. At this time a war broke out between England and France. The French had settled a colony at Quebec about the same time that the English had settled one at Jamestown in Virginia. The French by exploring the country to the S. W. had discovered the valley of the Mississippi; charmed with the beauty, fertility, and commercial advantages of the country, they made settlements from Fort du Quesne (Pittsburg) to Orleans, and were establishing posts, in order to secure to themselves all the country west of the Alleghany mountains. This country was claimed by Britain, who protested against these usurpations. Negotiation was tried, but tried in vain, to establish the boundaries of the two nations. War was declared by Britain and her colonies in America against France, as the last resort. Young McHatton, sensible of the injuries done his country by the ambition of France; unwilling to have the fairest portion of the world unjustly wrested from us by the perfidy of that nation, at the age of sixteen shouldered his rifle, offered his services to Gen. Braddock, and marched through the hostile Indians; through a rough and long wilderness to the disastrous scenes near Fort Du Quesne. After the death of Gen. Braddock, McHatton served under the Generals Stanwick, Forbes, Monkton and Bouquett; nor did he leave the fields of battle till peace was concluded between France and England, and the country, for which he fought, was secured to us. A part of that country is the very soil we now tread—the soil on which many of us first drew the breath of life—which has kindly poured forth its abundant fruits for our comfort and wealth. Shall the man be forgotten, by whose dangers, privations and labors, under a kind providence, so many blessings are by us enjoyed? No.

Peace did not reside long in our country. Britain, the mother country, began to oppress her children, the Americans.

They took up arms in defence of their liberty and rights. In 1776 we declared independence. In this year McHatton again left his home and family for the tented field. He was appointed a Captain of a volunteer company in Pennsylvania, and soon after Captain of a Flying Camp in Col. Watt's regiment. On the 17th of Nov. 1776, McHatton was sent to Fort Washington on the Hudson for its defence, under Col. Magaw. Sir William Howe, while Washington was retiring from New York, seized the opportunity to reduce this Fort. The contest was severe, and continued nearly all day. Col. Magaw, for the want of ammunition surrendered the Fort, and with it 2700 prisoners, of which McHatton was one. They were taken to N. York, and thence to Long Island, and confined in the prison ship Jersey. Their sufferings here were almost incredible. The British weary of their prisoners for so long a time, took an unjustifiable method of ridding themselves of them. Arsenic was put in their food, which had the desired effect of destroying all but a few, of which few, McHatton was one. After an absence of four years and eight months, he returned to his family.

He afterwards served under Washington and Lafayette, and was their intimate in war, and served with them as a Free Mason in the same Lodge. He served his country till peace returned, and liberty was established in our happy country. Soon after peace was proclaimed he emigrated from his native state to Kentucky, in the year 1784. Here again he met savage war with the Indians—he took an active part in the contest, till they ceased from their depredations on our country.

From this period he lived happily with his family, retired from all public business. He spent the evening of his life in preparing for eternity, to which he was fast advancing. He, a few years ago publicly, professed his faith in Jesus, as the Saviour of the world, and united himself with the professed people of God in a church capacity. He had too deeply drunk into the spirit of liberty, to become the slave of a party. He had learned that the good man was not a noisy, bigotted dogmatist, but an humble follower of Christ in the practice of piety, benevolence and virtue. With such he would associate; with such had he Christian fellowship.

A short time ago he was attacked with a cancer, which soon brought a period to his days—excruciating were his pains, but he suffered like a Christian—not a murmur escaped his lips—not a groan did he ever utter. He breathed his last a short time ago, being 92 years of age. Inured to hardship from his earliest days, his constitution was formed to endure. He was unusually healthful and active. He walked erect and with remarkable ease; till a few months before his death. He was benevolent, humble and social, temperate and peaceable, beloved by all, hated by none.

Another hero of our Revolution is gone—gone from all his

toils and pains—gone to his Lord and his God, to receive the crown of righteousness, graciously promised to the faithful. Gone to the abodes of the blessed, with them to share in the felicities of eternity.

Departed this life on the 15th March Mrs. AMY MILES, daughter of Mr. Joseph Guthrie, and consort of Elder Barzillai H. Miles, of Rutland, Meigs co. Ohio, after a painful illness of fifteen days, which she bore with the greatest christian fortitude, witnessing to her relatives and friends, her hope of a glorious resurrection, and leaving a doating husband, two infant daughters and a numerous connexion to bemoan her loss. It would be fruitless for mortal eulogy to magnify her endearing qualities: as a wife truly affectionate, a daughter obedient, a mother indulgent, and a friend sincere—ever ready to assist the needy, and sympathize with the afflicted.

She's gone the path the sainted virgins trod,
Weaned from the earth, her soul triumphs with God;
The angels called, they called her, from above
And bid her hasten to the realms of love—
Her soul with transport heard the happy doom:
I come, ye gentle messengers, I come.
Her husband, children, friends she bids adieu,
And asks no more the rising sun to view. [Spectator.

Also, on April 30, Died, ELIZAJANE C. SHACKLEFORD, daughter of B. W. STONE, and wife of Alexander Shackelford, in Maysville, Ky. aged 23 years and 11 months. She had been baptized on the profession of her faith in Christ a few years ago—lived the life of a Christian and died in the fearless and triumphant hope of immortality. Her warm affection—her cheerful temper—her modest, unassuming conversation—her patience in suffering—her devotedness to her God, her parents, her husband, her sisters, brothers, and friends, were surpassed but by few. These endeared her in life—these will endear her memory to surviving friends. She and her infant daughter which died the evening before, sleep in the same coffin, interred in the same grave.

Also died in Lexington Ky. on the 8th of May, Elder THOMAS ADAMS. He had lingered long, and suffered greatly towards the close of life; yet he suffered patiently and cheerfully to his last moment. He died perfectly composed in mind; inspired with the blissful hope of immortality, he lived, suffered and died happily. He was born in the year 1792—professed faith in Christ in his nineteenth year, and united with the Christian church in Ohio, where he lived. At the age of 21 he commenced preaching the gospel—success in converting souls attended his ministrations wherever he went. The year after he commenced preaching, he travelled as far as Pennsylv-

vania, Green co. where a great revival took place. There he was ordained to the work of an Evangelist. After an absence of nine months, he returned to his fathers in Ohio; but his mind was strongly drawn to the young disciples which he had left in Pennsylvania; soon after he returned to Pa. and to his joy, the glorious work of God progressed and increased. Here, as is common with young preachers during a great excitement, he labored too incessantly and hard for his strength, and contracted the beginning of that disease, which, terminated in his death. He became weak and hoarse, and returned to his father's after an absence of six months. He continued preaching in his father's neighborhood, New Burlington, and South Bend. A great revival in these places was the effect of his labors—many professed faith in Christ, and were united with the church. In this revival he lost his health, and declined gradually for years till he died. He was a man of a strong and discriminating mind, humble and engaging in his manners, in his conversation, and in preaching especially. Never was a man more universally beloved by his acquaintances—many will be his sheaves in the day of the Lord. He had married the eldest daughter of James Carnahan Esq. of New Burlington, O. but the happy tie was soon broken by her death. The last public work in which he engaged was that of co-editing the Christian Hymn Book. He at his own request, was buried at the new Christian meeting house in Lexington.

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gifts were bestowed at any time upon persons without regard to a change of state, or character, or to purity of heart, it can prove nothing in favor of the remission of the sins of these Gentiles before immersion. As he makes the reception of these gifts a proof of their remission before immersion, it is essential to the truth and validity of his argument, that he prove that these were never bestowed upon persons who were not pardoned. But this he cannot prove, for something like the contrary can be proved, and this at once makes his reasoning fallacious and inconclusive. For so long as it is written that the Spirit of God fell upon Saul, (1 Sam. x. 10.) and that Balaam prophesied, and that Judas had all the spiritual gifts which were possessed by the Apostles previous to the ascension of the Saviour; and that persons have wrought miracles in the name of Jesus; and have tasted the powers of the world to come, who were not pardoned, but died in their sins—his argument, drawn from the gift of tongues, bestowed on Pagans in the house of Cornelius, is illogical and fallacious. There is nothing pardoning or purifying in such gifts. Even the Christians in Corinth, who were foremost in the possession of them, were, in the estimation of Paul, *carnal, and walked as men*. They even envied one another because of the gifts of the Holy Spirit which they possessed, and had not prudence to use them for the purposes for which they were bestowed. The gifts bestowed on these Gentiles were for a sign; and so Peter always used them when speaking in vindication of himself to his Jewish brethren. This immersion in the Holy Spirit, as Peter explained it, was bestowed on the Gentiles as it had been on the Jews. The Spirit confirmed the testimony to Jews and Gentiles at its first promulgation by the same operations. This is the legitimate use of this incident; and its falling upon the Gentiles, so soon as remission of sins by the name of Jesus was announced, was intended to confirm that statement; and, therefore, as soon as Peter recovered from the panic of this interruption of his discourse, he commanded their immersion by the authority of the Lord.*

Archippus, it appears, mistakes the meaning of this incident altogether. The Jews on Pentecost, the Gentiles on their first calling, and the Samaritans, were not received into the kingdom of Jesus exactly in the same manner, for reasons which might, perhaps, be discovered.

The Samaritans heard, believed, and were immersed before they received any one of these gifts of the Holy Spirit. When the Apostles in Jerusalem heard that the Samaritans believed and were immersed, they sent Peter and John to lay hands upon them that they might receive the Holy Spirit. Their former standing, and their controversy with the Jews, perhaps, required this peculiarity in the economy of Heaven towards them. At all events, they did not receive the Holy Spirit either as the Jews or Gentiles at the beginning, but by the *intercession of the hands of Jews*, whom they had nationally and unrighteous-

ly opposed. As well might Archippus urge this case to prove that men might believe and be immersed and brought into the kingdom of Jesus without the Holy Spirit, and without pardon, as to apply that incident to the house of Cornelius to prove that they were pardoned before they were immersed.

But this is not all: his own argument can be retorted upon himself with all the factitious force he has given it. Can it be possible, one might say to him, that Cornelius, so good a man, so pious, so benevolent, so charitable, who gave much alms to the people, and continually prayed to God, was in an *unsaved, unpardoned state*, before Peter came "*to tell him words by which himself and his house might be saved!*" Yet this must be admitted because an angel said so; (Acts xi. 14.) But had he not been so informed, I doubt not but the same ingenuity, which discovered that Cornelius and his household were pardoned before they were immersed, would have *proved* that he was *saved* before Peter announced the gospel to him!

Having disposed of this part of the argument, we proceed to notice another saying, on which our friend Archippus relies with much assurance. The Gentiles had been purified in their hearts by faith. A very slight attention to the words in connection, with which these stand, might have shown our friend that this saying proves too much for him, for it proves that the Jews as well as the Gentiles were saved by the same grace, and purified by the same faith. If he maintain his ground here, it must be at the expense of his identifying both the immersion on Pentecost and that of Cornelius, which subverts the distinction he would fain introduce between Jewish and Gentile baptism. But how does it read? "And God, who knows the heart, bare witness to them; (the Gentiles,) giving them the Holy Spirit, *even as he did to us, and made no distinction between us and them*, having purified their hearts by faith." So, then, God made no such distinction between the meaning of immersion to a Jew and to a Gentile, as my friend Archippus would make. He did not command the Jews to be immersed for the remission of their sins, and the Gentiles to be immersed because their sins were forgiven. He purified the hearts of both Jews and Gentiles by faith. Alas! how short sighted are those who oppose the truth! Did Archippus think that either grace, blood, water, or obedience can purify the heart of man without faith? Neither the grace of God, nor the blood of Jesus, nor the institution of immersion, nor obedience, can purify the heart of man without faith. Faith is that principle which brings us nigh, or under, the influence which saves us. Neither can faith without blood, nor faith without grace, save or purify the heart or soul of man. And he who relies upon faith for pardon, without grace, blood, water, and obedience to every divine institution, relies upon a foundation which imagination, and neither reason nor revelation has laid.

Because faith is that principle in us which realizes, appre-

hends, and embraces the whole christian institution, it is of all other principles, natural or acquired, the most deserving to stand first, and to have the salvation of men ascribed to it.— And so it generally stands first, because, in our order of things, it is the first. But, in God's order, it is the third. In the order of things as respects him, it is first grace; second, the sacrifice, or blood of Jesus; third, faith; and fourth, reformation, or obedience. As respects our arrangement of things, it is first faith; then the blood of Jesus; then the grace of God; then obedience. To explain: Obedience springs from faith; faith regards the blood of Jesus; and then the grace, from which it flowed. But we are said to be "justified by faith," "justified by grace," "justified by his blood," "justified by works," and "saved by water." We stand up for them all; but every one in its own order. And if our friend Archippus has found out a new way for the Gentiles, in which they have only four steps, while the Jew has five, he must be honored by all the Gentile world. Hence the Gentile part of the Baptist population will thank him for nullifying immersion, and for giving to faith all that is ascribed to both grace, blood, water and obedience.— But this must suffice for the present. We shall still further expose the inadvertencies of our good friend Archippus.

THE CONFERENCE IN TERRA CONFUSA.

(CONTINUED FROM P. 132.)

On the day appointed the Conference met, and after solemn prayer and praise, proceeded to the business before them:— After the minutes of their last meeting were read, Doct. P. arose and thus spake:

Dr. P. Since our last meeting my mind has been absorbed on the subjects of our preceding conferences; especially on the doctrine of Creeds, of the Trinity, and of the two distinct natures of Christ, called the hypostatical union. With regard to authoritative Creeds, I am convinced that they are nuisances to society, unauthorized by the scriptures, and divisive in their very nature. While they exist, sectarianism must exist, and that happy state of society, for which the pious sigh and pray, must be kept at a distance. Authoritative creeds are to sectarians, what the Pope is to Catholics. Each acknowledges the divine scriptures to be the supreme law of christians; but each claims to have the true meaning of the scriptures. The Pope claims infallibility, and therefore cannot err; of course his exposition of scripture is true, and his judgment is perfect and final. An authoritative creed claims to be the test of truth; its exposition of scripture must be infallibly true, of course its judgment must be perfect and final. Each sect has its creed, which gives a different exposition of scripture. All cannot be right; all may be wrong. While all acknowledge the scriptures to be infallibly true, and that their creeds may err, right

reason dictates that the proper course is to reject all, and receive the Bible alone as the only authoritative standard of truth. With regard to the doctrine of Trinity, and of the double nature of Christ, I am willing to desist from the controversy respecting them, a controversy long, and managed with much unchristian feeling—a controversy not only unprofitable, but vastly injurious to the cause and spread of genuine religion.— Let us now proceed to investigate the third article of the summary, proposed by our committee, in the following words, as just read by our Clerk:

3d. "That he (Christ) as our surety, lived and died to satisfy the demands of the law and justice against the sinner, which righteousness is imputed to the sinner for justification." This is a subject, with which are connected our best and eternal interest. It claims our most serious attention and I hope the claim shall not be neglected by us. I view the doctrine, contained in this article, of vital importance, the very basis of our salvation and hope.

Mr. B. The Dr. has fully expressed my mind on this all important doctrine. I view it as the very marrow of christianity, and propose that we receive it without investigation. Shall I make a motion to this effect?

Mr. C. Let us not be too hasty, brethren; we should receive nothing as true, because the learned, the great and the good have believed it; but because it is contained in the oracles of God. What may appear so very plain to you, may not be so plain to another. I acknowledge that the doctrines contained in this article are involved in difficulties irreconcilable with others contained in the Bible; indeed, examined by the Bible, not one doctrine of the article can be proved. It is no where asserted, in that book, that Jesus was our surety or substitute; that in this relation he satisfied law and justice, or that we are justified by this righteousness imputed to us. Be not alarmed, nor offended at this denial. Let us compare them separately with the scriptures. I once believed as my brethren who have just spoken; and did consider the doctrines of this article essential, without the belief of which none could be saved. But some years ago I was brought to the necessity of rejecting this doctrine, or of becoming a Universalian. I reasoned thus: If Christ as our substitute or surety, lived and died to satisfy the demands of law and justice; then against all for whom he lived and died, neither law nor justice can have any claims. As I was obliged to admit that Christ died for all; then I was also obliged, on the principle of satisfaction, to admit that all must be saved. To me the Bible did not teach Universalism, but condemned it. To be consistent I must then reject the doctrine of satisfaction by Christ the surety, and thus—

Bish'p M. Stop bro. I believe that Christ died for all—tasted death for every creature, and was the propitiation for the sins of the whole world; yet I reject Universalism as cordially as

you do, and plead perfect consistency in my faith. Christ satisfied fully and perfectly law and justice for all, on condition that they believe in him; but if they believe not they shall be damned forever.

Mr. C. owes A \$1000 and is unable to pay the debt. C becomes D's surety, and pays A the full sum. Surely C is now free from obligation to A to pay the debt. It affects not the matter, whether C believes or disbelieves that the debt is paid. He is clear. The debt cannot in justice be demanded, and paid again. On this principle, if the sinner ever suffers, it cannot be for the transgression of the law, which Christ the surety fully satisfied for him. But I do contend that the scriptures no where teach us that Christ was a surety for sinners, or for any man. He is called a surety but once in the Bible; Heb. vii. 22, "By so much was Jesus made a surety of a better testament." Here he is called a surety of a better testament; this materially differs from being the surety of man. F gives G a note of promise for \$1000 to be paid within 12 months. To confirm the mind of G that the sum shall be certainly paid at the time specified, H becomes F's surety, and associates his name in the bond. A surety is always connected with the person who gives the bond, or note of promise. Now as the Father gave the New Covenant of promise to the sinful world, and as Jesus was the surety of this covenant, therefore he is connected with the Father as his surety to confirm the minds of men in the truth of his promises. Christ is the surety of the Father, and not of men.

Dr. P. We will grant that Christ is but once in the Bible called a surety, and that your sense of his suretyship is correct; yet the scriptures abundantly teach the doctrine that he was our substitute, and died in our room to satisfy the demands of justice against us. Of him it is often said, that he was delivered *for us*—suffered *for us*—and died *for us*. The preposition *for* is translated from the Greek preposition *hyper*, which is sometimes translated *in the stead of*. Hence we conclude that when it is said, Christ suffered and died *for us*, it means, he suffered and died *in our stead*, as a substitute.

A. R. C. This argument for substitution is to me very inconclusive; because of the hundreds of places where *hyper* is found, it is but twice translated *in the stead of*, as 2 Cor. v. 20; "We pray you in Christ's stead," (*hyper Christou*;) and Philemon 13, "that in thy stead (*hyper sou*) he might have ministered unto me." In neither of these places is the death of Christ implicated. If we argue that Christ is our substitute, because he is said to suffer and die (*hyper*) *for us*; the argument will be equally good that the Apostles were our substitutes; for they are said to suffer (*hyper*) *for us*; as Col. i. 24, "Who now rejoice in my sufferings *for you* (*hyper*, in your stead) and fill up that which is behind of the afflictions of Christ, in my flesh, *for his body's sake* (*hyper*, in the stead of his body) which is the church."

I will take the liberty on this subject to read a short section in the Christian Messenger, vol. 3, p. 229, where this argument is clearly exhibited in a condensed form, and supported with abundant testimony from the scriptures. (He read the section.) He proceeds to speak; Now it is plain that if it be argued, that Christ was a substitute for us, because he suffered and died for us, then it is equally plain that the Apostles were substitutes for us, yea, that they were substitutes for Christ, as they suffered *for him* (*hyper*, in his room and stead.) According to this argument, it is also plain, that the first Christians were substitutes for Christ, "For to them it was given (*hyper Christou*) in Christ's stead to suffer for his sake, (*hyper autou*) in his room and stead, Phil. i. 29. The same argument would prove that the primitive christians were substitutes for Paul, and for one-another: See Rom. xvi. 4: John iii. 16. And that Christ was the substitute for sin itself; "For he suffered for sin (*hyper*).—The argument proves too much, and therefore it is fallacious.

Dr. P. The force of your reasoning is admitted; yet in what sense can we receive the expressions, "Christ suffered for us;" "died for us," &c.

Mr. C. This inquiry would be an anticipation of the latter part of the article under consideration. Let it be postponed till we have satisfied our minds on the doctrine of Christ being a surety or substitute for men.

Mr. B. I cannot relinquish this doctrine without relinquishing what I have viewed as the foundation of the Christian's hope. If Jesus did not live and die as my substitute—live to fulfil and satisfy by his active obedience all the righteousness of the law in my stead, and die to satisfy all the demands of justice in my room, then I have believed in vain, and labored in vain; I am yet in my sins.

Mr. R. Let not our preconceived opinions—let not our former feelings be the standard by which we measure the truth. To the law and to the testimony let us bring every doctrine, and determine its truth or falsehood by this standard. It must be evident to all unbiassed minds, that the doctrine of Christ's being our substitute, to satisfy in our stead the demands of law and justice, is not a doctrine of revelation. It has long been the prolific source of contention and division. Some, following the doctrine to its proper end, say, that if Christ was our substitute, and if he lived and died to satisfy the demands of law and justice, and as he lived and died for all, then must all be saved. Others, seeing the force of this conclusion, and being unable to rebut it, if it be admitted that Christ died for all, have therefore denied that he died for all. Others, not willing to deny plain scripture, have admitted that he died for all, as a substitute, to satisfy the demands of law and justice against them, provided they believe in the Lord Jesus. Let the doctrine of substitution fall, and these three systems fall with it. With horror I have read the doctrines of

great and good men on this point. Hear the great Reformer Luther; "Christ sustained the person of a sinner; not of one, but of all sinners; and whosoever sins, I, thou, we, all have done, or shall do hereafter, are Christ's own sins, as verily as if he had done them—Jesus Christ was the greatest transgressor, murderer, rebel and blasphemer, that could be in all the world."!!! Hear Calvin; "The burden of damnation, from which we were delivered, was laid upon Christ. It was requisite, that he should feel the severity of the divine vengeance, in order to appease the wrath of God. There is no other satisfaction by which, God, being displeased, may be made favorable and appeased." Hear Flavel; "God stood upon full satisfaction, and would not remit one sin without it. The design and end of this oblation was to atone, pacify and reconcile God, by giving him a full and adequate compensation or satisfaction for the sins of his elect. To wrath, the wrath of an infinite God without mixture, to the very torments of hell, was Christ delivered, and that by the hand of his own Father." This doctrine, even in this enlightened day, is advocated by many. Professor Stuart says; "Since he did not suffer on account of any guilt of his own, on what ground can they reconcile his sufferings with the justice of God, who hold that he is not a substitute for sinners?" The Westminster Confession of faith speaks thus; "By his obedience and death, he made a proper, real and full satisfaction to God's justice in behalf of them that are justified, and fully discharged their debt. By his perfect obedience and sacrifice of himself, he hath purchased reconciliation and procured the favor of God. The sinner is justified, accepted and accounted righteous in the sight of God for salvation, the obedience and satisfaction of Christ being imputed to him. The Philadelphia Baptist Confession speaks the same language. The Methodist Discipline thus teaches; "Christ by his one offering of himself, made a perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual—that he truly suffered, was crucified, dead and buried to reconcile the Father to us—that he purchased his (the Father's) grace by the price he paid." Dis. art. 2 & 2, and Art. Perf. All these discordant, jarring doctrines appear to me to flow from the unscriptural notion of Christ's substitution. It is surely time that we abandon this with every doctrine of man, and receive with meekness the ingrafted word which is able to save.

Mr. C. Our bro. R has given us a true and satisfactory statement of the doctrines emanating from the substitution of Christ, and concludes that this dogma is unscriptural, or not found in the scriptures. I will venture a step further, and pledge myself that I will prove, that it is also antiscritptural, and stands opposed to matters of fact, and to the most important truths of revelation.

1. What demands had the law upon us, or against us, which

Christ as a substitute obeyed, fulfilled, and *properly, really* and *fully* satisfied in our stead? It will be said, that the law required us to love God with all the heart, soul, mind & strength, and our neighbor as ourselves, &c. Now could Jesus as God or man, fulfil this law for any besides himself? If he be viewed as God, must he not love himself infinitely? and as man must he not love God with all his heart, and his neighbor as himself? If so, he could not fulfil this law for another. But admitting what appears impossible, that he did as our surety pay *really, properly* and *fully* this debt of obedience to law, and thus satisfied its demands for us, should we not be completely discharged or freed from this debt of obedience, and consequently under no obligations by the law to love God or our neighbor? And would not this make Christ the minister of sin? But the surety, and he for whom he is surety, are one in law. What the surety does and suffers is considered as done and suffered by him for whom he is surety. Therefore Christ's obedience to law, or his righteousness, is considered the obedience or righteousness of the sinner with whom he is connected as surety. If, as the system says, this righteousness of Christ is imputed to the sinner for justification, is it not a justification by the works of the law?—a doctrine every where condemned in the scriptures. It is now generally conceded that moral qualities, as holiness and sin cannot be imputed or transferred from one person to another. If so, Christ was perfectly innocent, harmless and undefiled, and not, as Luther says, the greatest sinner that could be in the world—and if so, the sinner with all the supposed righteousness of Christ imputed, is as unholy as ever. Can we think that God will "justify, accept and account as righteous in his sight" such a sinner? Much is said about the imputed righteousness of Christ—but such a phrase cannot be found in the Bible.—Such imputed righteousness can do the sinner no good in time, for it does not make him more holy—it can do him no good in the judgment, for there he will be judged according to the deeds done in his own body;—not according to the deeds of a surety.

But the system says, he as surety properly, really, and fully satisfied the demands of justice against us by his death. Now we are told that justice demanded of the sinner death—death temporal, spiritual and eternal, and that this debt the surety paid, and *fully* discharged for us. I have often asked, and ask again, if these doctrines be not pointedly opposed to stubborn facts? Did Christ die a natural death, and fully discharge this debt against us? Why then do all yet die a natural death? must the debt be twice paid? Did Christ die a spiritual death and thus fully discharge this debt against us? Why then do all mankind yet suffer this death? They are all dead spiritually—dead to God, have no love, pleasure, nor delight in him, nor in his ways. But how could Christ suffer this death, and not be a

sinner? Was there ever a time in his life, when he was spiritually dead—when he had no love, nor delight in God, nor in the way of holiness? If not, he never suffered such a death.—How could a holy law demand such an unholy thing as spiritual death? and how could it be satisfied with such a sinful service? How could a holy God require it, and be well pleased with it? These things we know are impossible. But did Christ suffer eternal death—an eternal suffering in soul and body? This is contrary to fact—for Jesus rose from the dead, and declares that he lives forevermore: But if the law requires death eternal, the debt cannot be paid to all eternity, and therefore the law was not fully satisfied by the death of Christ, and never can be. Thus far I have redeemed my pledge, having made it plainly appear that the substitution of Christ, as systematically taught, stands directly opposed to stubborn facts. I have also pledged myself to prove that the doctrine is antisciptural, and opposed to the most important truths of revelation. This I hope to evince at our next meeting.

Bish. M. I feel rather disposed to examine than to condemn; yet much of the doctrine advanced to day, stands in opposition to my professed creed. Yet I feel more determined to read the Bible than I ever did, and to receive nothing as truth which I cannot find there, and to condemn and reject nothing as error, not condemned by that book. I propose an adjournment, and that we meet again this day four weeks. To this motion all agreed, and after prayer and praise, they parted in Christian love.

(TO BE CONTINUED.)

For the Christian Messenger.

No. V.

The death of Christ, and the doctrine of Father, Son, and Holy Ghost, and their effect and consequences necessary to the existence of religion in the world.

Dr. Ely said some time ago, that a few metaphysical opinions were the occasion of the principal controversies in religion among Presbyterians. I say that the controversies about the atonement, and the trinity, and the operations of the Spirit, among professed Christians, (which have existed for more than fifteen hundred years) and the almost innumerable systems of religion that have been formed by them, have originated in unscriptural views, and in a false philosophy of the human mind, in reference to religion. What occurred in the Arian controversy in the 4th century, and the unscriptural forms of expression used in the Athanasian or Nicene and Arian Creeds, or articles of faith, formed in that century, and which have been incorporated with, and given character more or less to all the creeds of this day, confirm this observation.

I believe that correct views of the death of Christ, and its effects, and of Father, Son, and Holy Spirit as they are con-

nected with the existence of religion in the world, according to the word of God, and the history of mankind, in reference to it, will obviate all difficulties upon these subjects, except what are incident to ultimate principles, and unite all Christians in faith and affection: I mean, all those, who do in truth, and in deed, regard the word of God as true, and the only mean and rule of faith and conduct in religion. With my views I cannot see any more or greater occasion for men to differ about the Christian religion, and form different sects on account of it, than there is for their dividing and forming different sects on account of their different opinions about light.

With these remarks I submit the following observations to the intelligent reader, for serious consideration.

Every doctrine of God in religion is necessary for some appropriate practical end, and without which, that end cannot be accomplished in the human mind.

The Scriptures, the history of the world, and the state of man indicate that some great catastrophe has happened to the human family in relation to God. The word of God informs us, that God created man in his own image and likeness, from which he has fallen. And from the short account that Moses has given us in the three first chapters of Genesis, it appears that the image of God, in which man was made, comprehended the knowledge, love and fellowship of God, as it consisted in a state of purity, and included the knowledge and use of language in relation to God and spiritual things, as well as the knowledge of natural ones, and the use of language in respect to them. Hence we find Adam conversing with his Maker the Logos, while in a state of innocence, in the use of words and sentences in the most familiar manner, receiving and understanding his instructions and precepts relative to the divine will, and his own duty, expressed in the same way. And after he sinned he knew and felt his guilt, and understood his Maker's voice. In proof that Adam was endowed immediately by his creator with the knowledge of natural things, and with language suitable to express, and to distinguish them, we are informed that "the Lord God brought unto him every beast of the field, and every fowl of the air, to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof" Gen. ii. 19.

The image and likeness of God, in which man was made, and all that appertained to them, (as distinguished from their original natural powers) which were lost by sin, were coeval endowments, and were bestowed upon him by his munificent creator, the Logos or Word, the moment that gave him birth. These coeval endowments, though withdrawn, man's original, intellectual faculties and powers, and native susceptibilities, would remain, though destitute of the means of spiritual improvement. In this case of spiritual desertion, these faculties and powers and affections would, of necessity, be employed

upon, and engrossed by the objects of sense, animal appetite and selfishness, and be bounded by time.

In man's primitive, pure estate, to the extent of his limited powers, he saw as God saw, and loved as God loved, and willed as God willed. He corresponded in these respects with his Maker; and, possessed of immortality, he was like him. But this state was lost by sin: the image of God was destroyed, and man became mortal.

The tempter began his operations by seeking to cloud the powers of man's understanding, for without this he could not corrupt his affections, or pervert his will. He accordingly presented a different view to the mind of Adam and Eve, of the propriety and authority of God's command, from that in which God held them, and had expressed them; and in that way affected their heart, so as to bring it in opposition to God, Gen. iii. 1-6. ii. 15-17. Now for the first time man's intellect ceased to harmonize with God's intellect, and his affections and will ran counter to God. Man sinned by violating the will of God. He broke God's covenant and fell under his curse; the coeval endowments, in which the image of God consisted ceased; for, indeed, God left him. That communion with God, on which these principles depended, ceased, because it would have been utterly improper in itself, and inconsistent with the covenant and constitution God had established, that God should still maintain communion with man, after he had become a rebel. Man was left involved in spiritual darkness, guilt and ruin. In the whole of this transaction God exerted no power in occasioning man's fall, or in promoting the temptation that led to it, but he did every thing that he could do, to prevent it. Nor did he infuse any principle of sin or corruption into the fallen state of man. By the abuse or improper use of his moral powers, man sinned against God; and broke his covenant; and God *withdrew* from him in a spiritual point of view, intellectually and morally speaking, left him *flesh* without the *Spirit*; and by the change, man became naturally mortal. As the light withdrawn from a room leaves it in darkness, so the withdrawal of God from man left him in spiritual darkness and death, imprisoned within the walls of time and sense, under the dominion of animal appetite and passions, and under the sentence of natural death. In this case the natural presence and operations of God's spirit did not cease; had that been the case, man would instantly have died a natural death, and the human race would have ended, Job xxxiv. 14. 15. These continued, but these do not give spiritual knowledge or religion. They only sustain the natural existence of man so long as it lasts, and his original and native powers and susceptibilities, which render him *capable* of religion, but I repeat, they do not give religion, or the knowledge of God; this is given by external, verbal revelation. Religion was *natural* to man's original estate, but it is *supernatural* to his fallen state.

The process by which we must be brought to God, to holiness, and to heaven, is precisely an inversion of the process of our fall. The Devil deceived our first parents, and ruined them, by darkening their minds, and corrupting their affections by falsehood. Our minds must be enlightened, our guilt must be pardoned, and our affections purified by the merciful truth of God, and that is *Gospel truth*. The *Word* made man at first in the image of God, and gave him speech and knowledge upon spiritual subjects. The word, *made flesh* in his mediatorial character, under the new covenant, again speaks to man through his own blood, and is the light of life, and renews him by knowledge, after the image of him that created him. This is done by giving him the light of the knowledge of the glory of God in the face of Jesus Christ. Through faith in him we are justified, and sanctified. The light of this knowledge is the gospel character of God.

I observed that in man's first estate, religion was natural to him, that is, the knowledge of God formed a part of the *state* in which he was *made*; but in his fallen state religion is *supernatural*. Agreeably to the caption of this essay, I now observe that the death of Jesus Christ, in the divine purpose and conduct, and the fact of the existence and agency of Father, Son, and Holy Spirit, have been, since the fall of man, intimately connected with, and concerned in the divine and spiritual communications to, and in the existence of religion in our world.

I designedly omit the terms *atonement* and *Trinity*, because they are not properly in the New Testament, and have been the subjects of much unprofitable verbal disputation; and I employ the expressions "the death of Christ," and "the Father, Son, and Holy Spirit" in their place, as they are connected with the revelation and knowledge of God, and the existence of religion in the world.

What I have now said is chiefly preparatory to what I am now about to advance in proof of the necessity of the death of Christ, and of the truth of the doctrine of Father, Son, and Holy Spirit, and their effects and operations to the existence of religion in our world. By religion I mean a system of truth, affection and conduct, of which God is the great subject, and supreme object, and which I maintain, since the fall of man; could not exist without supernatural revelation in words.

My method of proof, in this case, will consist in the simple exclusion of the death of Christ, and of Father, Son, and Holy Ghost, and all their obvious consequences since man fell, in reference to religion, to show that their absence leaves the world without the knowledge of God and religion altogether, and that their existence and operations are necessary to the knowledge of God and of religion in the world.

1. I exclude the death of Christ as it was announced, and promised, and prophesied of, and all its consequences, as it existed in the divine purpose, and was made known by God

immediately after the man fell Gen. iii. 15. By this the promise of the seed of the woman is excluded, who was to bruise the serpent's head, and all the communications and institutions, that were made and ordained by God in reference to it. The sufferings of Christ, and the glory that was to follow, of which the spirit of Christ that was in the prophets did speak from the earliest ages of the world, are with the revelations of them blotted out. Abel's offering by faith, and Enoch's prophecies and walk with God, and his translation, and Noah's faith and conduct, and the patriarchal and Mosaical systems and dispensations of religion, and all the bleeding victims and smoking altars, which were typical, are excluded, with every form of worship, and all spiritual ideas, whether true or false, except those which Adam may have remembered of what he knew before the fall, and which he may have communicated to his posterity. In the absence of all that was said and done in reference to Christ, there has been no communication made by God to man intelligibly, since he fled from the presence of his Maker:—I will resume the subject of the death of Christ, and its effects under the second head of the next division, as it is connected with the existence of religion in the world.

2. To prove the truth and necessity of Father, Son, and Holy Ghost, as they have been, and are known, and employed in the manifestation and revelation of the knowledge of God, and in the existence of religion among mankind, since Adam fell; I will now exclude the office and agency of each.

1. I exclude the knowledge of the Father, as he has been made known in the system of religion, and all that he has said and done. Then there is no Father so to have loved the world as to give his only begotten son for its salvation, and no fact has ever occurred in reference to Him, or his Son, or this salvation, in word or work, by which the existence of either would be known. No spiritual object of faith, in the scripture use of the term, can be found in the whole bounding circle of human knowledge; within it there is no means of spiritual perception, or discernment without revelation.

2. I exclude *The Word*, and the word *made flesh*, who is the Son of God, and all that the scriptures tell us of him, and of all that he did and said before his incarnation and since, and what he is now doing, and will do.

I will not attempt to enumerate all the consequences of this exclusion upon the state of the human mind, and the world, in reference to religion or to spiritual light, knowledge and life, to thought, affection and conduct.—I will mention a few of them. The purpose and grace, given to us in Christ before the world began—the promises and prophecies, made in reference to them—the incarnation of the Word—his appearance in the world—the manifestation of his glory, as of the only begotten of the Father, full of grace and truth—his death and resurrection—the establishment of the new covenant—redemp-

tion through his blood, and the forgiveness of sin—his ascension into glory—his exaltation to the mediatorial throne, he being invested with all power in heaven and in earth—the new song sung in heaven to him by all the heavenly hosts, and by all that are in the earth, as the Lamb slain Rev. v.—his return again to judge the world in righteousness, to raise the dead, and save the righteous, and to destroy the world with fire, and to sentence the wicked to eternal wo—the separate existence of the spirit from the body of those that die, until the resurrection, and the termination of the mediatorial reign; all, all these are extinguished from the minds of men, and from our world!

3. Exclude the Holy Spirit in all that he has said, and done, which have been made known in miraculous and supernatural words and works since man fell. There is no spiritual light or knowledge in the world. Before Christ came into the world the testimony of Jesus was the spirit of prophecy, and after his crucifixion and glorification, the office, and agency of the spirit was to glorify him, by working miracles in his name, and by speaking in his own words and sentences, the things of Christ, and teaching things to come concerning him, and proving that he is in the Father, and the Father in him, and that he is Lord of all, and Saviour of the world—all these are extinguished, and the existence of the spirit himself, his operations and influences upon the hearts of men, are unknown; for he is not an object of sense that he can be seen, or felt, as existing distinct from our own minds, or from the phenomena or appearances of nature. He is an object of faith, and is only known to exist by revelations made in words and miraculous works.

4. In the last place; Exclude the revelation concerning all these things, which is found in the recorded word of God, and in oral tradition; and all the knowledge derived from it since the fall of man, and since the birth of Christ, whether pure or corrupted, and the world is of necessity, involved in atheism without an idea, a thought, or a feeling relative to God, except, as I before remarked, so far as Adam may have remembered, and informed his posterity, of what he knew in his primeval state before he sinned; there could however be no worship derived from such a remembrance, suited to the fallen state of man, no expiatory offerings or sacrifices, such as have appeared in all the forms of worship that have existed since.

We have now seen what would be the state of man without the death of Christ, and the offices and agencies of Father, Son, and Holy Ghost, in reference to religion, or the knowledge of God. We see also in what *total depravity* consists. It is true, that the scriptures assume it as a fact, that the knowledge of God existed in the world at the time they were written; but they never suppose that knowledge to have originated without revelation, but the reverse; and any person, who

now may think that it did, is invited to show the process, by which the mind can arrive at it from the existence and phenomena of nature, or by analogy, or by the analysis of its own powers. I repeat, that in man's fallen state there is properly no *natural* religion. The assumption of the truth of natural religion, virtually denies that total depravity, as the loss of the knowledge of God, as well as of the love of him, were consequences of the fall. Natural religion also involves the denial of the necessity, and the effects of the death of Christ in the divine purpose and conduct, and the existence and agency of Father, Son, and Holy Ghost, to the existence of religion on the knowledge of God in our world, since man fell, in contradiction to what is demonstrably true, and to what we have seen to be true. God is an object of faith, and not of sight or of sense, and so is the *fact* of creation. *Sense* informs us that the worlds *are*; but *faith*, or the revelation of God, teaches us that *they were made* by the word of God. Under the light of this knowledge, the heavens declare the glory of God, and the firmament sheweth his handy work. Ps. 19; and so does the frame and constitution of man, Ps. 139: 14.

1. Notwithstanding all the controversies that have existed about the atonement, or the death of Christ, and about the doctrine of Father, Son, and Holy Ghost, all true knowledge, that we have of God and religion, is the effect of these doctrines. The Christian religion can no more exist without them, than light can exist without the primitive colors, or vision without light. The exclusion of either of these doctrines, with all its appropriate consequences, destroys the whole system of religious knowledge. Hence *all* that appertains to our salvation is the gift of God, and is given to us in Christ, who is the light of the world, and the life of it.

2. All that can be known of divine truth, must be found in the nouns, pronouns, verbs, adjectives, &c. in their own statements and connections, which compose the word of God, and in the cultivation of the faith, hope, affection, and conduct, which that word is the means of producing and promoting in religion. These parts of speech are in their proper meaning, and are ultimate principles in religion. Every individual Christian, and every Christian society, is equally bound to preserve the phraseology of every passage, and to cultivate the meaning and use of it in understanding, temper, and conduct, as God's means for forming the Christian character, and for promoting the union, peace and happiness of all Christians, and for his honor and glory.

3. All Christians do agree to the extent they believe in, and love the Lord Jesus Christ, and ought to cease their divisions and strife, and cultivate mutual affection, good offices & fellowship towards each other according to the gospel.—ARCHIPPUS.

REMARKS ON ARCHIPPUS' No. 5.

Our brother Archippus is engaged in the noblest work that

can employ his mind, his talents, his tongue and his pen—the work of conciliating the children of God, and of uniting his discordant family on earth in the bonds of christian love, peace, and fellowship. His designs we highly approve; but whether the plan he is pursuing will effect the proposed end, I cannot positively determine; yet I must confess my doubts. Our brother thinks that the controversies on the atonement, Trinity and operations of the Spirit, and the systems of Religion and Creeds, formed by these doctrines, prevent the union of christians; and that correct views of these subjects will unite them. He has, we think, inadvertently said that the atonement has been a subject of controversy for more than fifteen hundred years.—We have never read, nor heard of this before. In fact we never read of any difference on this doctrine among christians, until the plodding genius of Anselm of Laon, in the twelfth century, introduced a new meaning of atonement, (i. e.) *satisfaction*, which, the learned patristical investigator, Dr. Murdock informs us, was unknown in the church till that period, but now considered as the foundation stone of true religion by the orthodox. In our memory between 40 and 50 years ago, there was no controversy in our country among the sects on these points. All were then orthodox according to the present standard of orthodoxy. All were trinitarians, all believed in the operations of the spirit—all believed that atonement meant satisfaction. Yet were Presbyterians and Baptists contending with each other sharply about Baptism, and both zealously contending with the Methodists, and the Methodist with them on the five points. They all agreed in the three grand doctrines so much controverted now, yet were they far, very far from union. Among the orthodox, ever since the third century, who were agreed in these fundamental doctrines of controversy, how many splits and divisions do we find on other subjects: mere trifles!!

Suppose, brother Archippus should succeed (and God grant he may), in convincing the world that by revelation alone they can know any thing of God, or of his will—and that they all agree to relinquish their creeds and systems of religion, and unite on the Bible alone as the rule of faith and practice. This is truly a desideratum, for which we should ever labor. But will this union exist long, or to profit, unless the spirit of that book be possessed by every member of the great community? Let facts speak. How many in this present day have been pleading for christian union, and that this union should be on the Bible alone, all authoritative creeds being rejected!—Many have listened to the voice of wisdom, and have joyfully obeyed, and have flowed together. They have no controversy among themselves on the doctrines of trinity, atonement, &c. yet they lack the humble, loving, forbearing spirit of the gospel. The spirit of uniformity in opinion forbids the exercise of forbearance. All must see and act on a certain

point alike, or be disowned as brethren. To make proselytes to an opinion appears, in the conduct of some, to be paramount to making living christians. We hope, our brother Archippus, in the development of his plan, will urge the practice of piety, and brotherly kindness and forbearance,—of heart and life religion,—of humility, meekness, gentleness and temperance.—We have seen all controversy fall before this heavenly, divine spirit and power—we have seen religious opponents united in peace and love—we have seen sectarians lose their anti-christian spirit, and flow together and worship together in love.—This spirit must and will yet affect what the wisdom of men must fail to do. It will unite the flock scattered in the dark and cloudy day. This spirit will the Lord give to them who ask him, to them, who believe that he will, and can give it, without philosophising *how* he can do it. Let us pray, "Lord revive us in the midst of the years." Amen.

EDITOR.

—es—
QUERIES, by Elder Wm D. Jourdan.

Q. 1. Were there any other offices than those of Bishop and Deacon, to be continued in the church of Jesus Christ?

A. The apostle enumerates the gifts of the king of his church thus; "He gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, &c.. Eph. iv. 11. It can hardly be a matter unobserved by a scripture reader, that all the offices of the church are frequently found in the same person; thus the Saviour himself was called an apostle, (Heb. iii. 1)—a prophet, (Mat. xxi. 11.)—a teacher, (Acts i. 1.)—a shepherd, or pastor, and bishop, (1 Pet. ii. 25.)—a preacher, (Luke iv. 18.)—an evangelist, such was he through life. The apostles were bishops, (Acts i. 20)—teachers, (Mat. xxviii. 20)—preachers, (Mark xvi. 16)—Elders, (1 Pet. v. 1.) Bishops and overseers are the same office; for they are translated from the same word (*Episcopos*).—Bishops, overseers and Elders are the same. In Acts xx. Paul called together the *Elders* of Ephesus, and addressed them thus, "Take heed to the flock over the which the Holy Ghost hath made you *overseers*, or Bishops, to feed the Church of the Lord, which he hath purchased with his own blood." These Elders, overseers, or bishops, were also pastors, or such as fed the flock. The *Elders*, ordained by Titus in every city, were also called *Bishops* Tit. i. 5-7. The *Elders*, in general, were exhorted by Peter to feed the flock of God, taking the *oversight* (or bishopric) thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind, 1 Pet. v. 2. All the Elders then were overseers, bishops or pastors. If then the office of a bishop includes teachers, elders, preachers, pastors, and even

evangelists, I see no reason, nor use for more, that of *Deacon* excepted.

Q. 2. Can there be a church of Jesus Christ without these offices filled in that church?

A. Yes: For Paul and Barnabas ordained them elders in every church; which plainly implies that the churches had previously existed without them. But I think, I have in a former No. of the Messenger, shewn that no church is in full gospel order without a bishop and deacons. Yet I am very far from thinking that every church has members sufficiently qualified to be bishops. It would be infinitely better for many churches to depend on others for bishops, than to ordain one of their own members, who fills not the character of a bishop as drawn by an apostle 1 Tim. 3. Such bishops as lack these qualifications, are certainly made in opposition to the will of the Lord; and that church, that made them such, can never prosper, but ultimately must sink into disgrace and ruin. Such is the disposition of many churches in this day of making bishops of their own members, whether qualified or not, that much evil, anarchy, and confusion, are anticipated by the thinking part of the community.

Q. 3. With whom did the apostles intrust the judgment and qualifications of those, who should fill those offices.

A. Should it be asked, who made the elders or bishops in Ephesus? Paul would answer, "The Holy Spirit." "Feed the church of the Lord, over the which the Holy Ghost (not the church) hath made you *overseers*." Paul and Barnabas, by the imposition of the hands of certain prophets and teachers at Antioch, were ordained to travel abroad for certain important purposes; one of which was to ordain elders in every church, Acts xiii. 1-3. xiv. 23. The churches did not ordain, or constitute these elders, but the apostles did it for the churches. If any should, with Beza and the Genevese translation, render it, elected by lifting up the hand, still this was the act of Paul and Barnabas and not of the church. See Doc. G. Campbell's Dis. 10. part 5. If it was the province of the churches to make elders or bishops, why did they not do it before Paul and Barnabas came to them? Why should these ministers of Christ have assumed an authority, which belonged to the churches? And why did they not instruct the churches the law of God, and their duty on this point? The reason must be, because this business had been divinely intrusted with the ministry.

Paul left Titus in Crete to ordain elders in every city, and he particularly described the qualifications of those he must ordain. Tit. i. 5-10. Titus, not the church, ordained these elders. If, as some contend, ordination is nothing else than a simple election; still the election was with Titus, and not with the churches; he ordained—he elected. Why should Titus be left there to ordain elders in the churches, if this business belonged to the churches? Why should he assume to do what

belonged to them? Why not rather teach them their duty, and urge them to obedience in this matter? Titus had learned from an inspired teacher, and knew his duty, therefore he ordained elders in every city.

Paul in his first letter to Tim. III. gives him a particular description of the character and qualifications of a bishop; and then gives him the reasons why he thus wrote, "That thou mayest know how thou oughtest to behave thyself in the house of God." On this subject, a little after, he charges Timothy most solemnly to observe all these things, without preferring one before another, doing nothing by partiality, to lay hands suddenly on no man." Timothy understood the meaning of his father Paul in the expression of *the laying on of hands*; for Paul had just before exhorted him not to neglect the gift (see the gifts Eph. iv. 11) which was given thee by (according to) prophecy, with the laying on of the hands of the presbytery, (eldership.) 1 Tim. iv. 14. 2 Tim. i. 6. The eldership or presbytery, not the church, conferred this gift, by the will of God. Hence the elders at Ephesus were made overseers or bishops by the Holy Spirit, because they were ordained according to the divine will. By whom was the word of God to be committed to faithful men, in order that they may teach it to others? We have no account of this being done by the churches of old; but Paul tells Timothy to do it.

I must refer my querist to former numbers on this point in the Messenger. I rest assured that these thoughts do not suit the taste of many dear brethren. All I ask of them, is, that they examine the scriptures, and try me by that rule, and not by the *say so* of any man. I intreat them to search for the passage in the scriptures, and point it to me and to the world, where the churches in apostolic times ever ordained or made elders, bishops or overseers. Where any but the apostles, and such as were ordained by them directly or indirectly, ever were authorized to baptize in the name of the Lord Jesus. It is not even said that the six men with Peter baptized Cornelius and family, or that these six men were ordained or not. All is vague conjecture. I pretend not to answer any unscriptural difficulty; but proceed to,

Q. 4. Has there ever been a time, since the reign of heaven began, when there was no church of Jesus Christ on earth?

A. Never: for then would the words of our Lord have failed, "The gates of hell shall not prevail against it." Since the apostacy, the true church is hidden in the wilderness. That called the *visible church*, is not hidden but seen of all, and seen to the injury of the doctrine and glory of Christ. The true church will shortly come up in her glory, and fill the world with praise.

EDITOR.

REVIVALS OF RELIGION.

This term I use for want of a better. It fully expresses my understanding of the subject; and so commonly is it used to express the same idea, that it needs no definition. Philologists

may object to the propriety of the term; but philology must sometimes yield to general use. While I hear daily of the great revivals in many parts in the East, my mind with a mournful pleasure reverts to the great revival in the West 30 years ago, and which continued for several years, and spread far and wide. To give a full history of it would be impossible. Often have I gazed with inexpressible emotions at the gathering crowds hurrying to the place of worship. All clothed with solemnity—many wetting their paths with tears—and thousands anxious to find the way of life—many sunk under the burden of sin, and little groups around pointing to them the hope of Israel, and uniting their solemn prayers for their salvation. Many praising God aloud for delivering grace, and cheerfully uniting with the church of God. Thousands silently hanging on the lips of the preacher, who in the warm, loving spirit of his Lord, was ministering to them the word of reconciliation. I then saw, and yet acknowledge some imperfection, some eccentricities or aberrations from what I thought right, among the vast multitudes assembled. But I remembered they were but men, and that I could not reasonably expect to find perfection in such multitudes of imperfect beings. The good so far exceeded the evil, the latter almost disappeared. I saw the religion of Jesus more clearly exhibited in the lives of Christians then, than I had ever seen before or since to the same extent. The preachers were revived. I saw them filled with the Holy Spirit of their Lord, addressing the multitudes, not in Icebergh style, nor according to the studied rules of rhetoric and oratory; but in the language and spirit of heaven. Impressed with the worth of souls—of unconverted souls, exposed to everlasting punishment—feeling their awful responsibility to God; and feeling the force of divine truth, and the power of religion, in their own souls, they spoke with earnestness, as dying men to dying men. They regarded not the censure, nor the hard speeches of opposers—they might be called enthusiasts and represented as mad, and beside themselves.—This did not move them, unless to pity, to tears and prayers for their opposers. Through many difficulties, they labored night and day, privately and publicly, from house to house, from neighborhood to neighborhood, preaching the word of salvation to all, not for filthy lucre, but of a ready mind; they labored to save souls, and to establish them in the faith and hope of the gospel,—they, feeling the spirit of love, peace and union, endeavored to promote and cultivate these essentials of religion, wherever they could.

I saw the congregations revived. The saints of every name mingling together, and together offering their sacrifices of prayer and praise in the fire of love to their common Father and Redeemer, and together surrounding the table of their Lord. How affecting! to see parents then weeping over their unconverted children, and praying fervently for them—to see brothers and sisters engaged in the same work for their brothers and

sisters—neighbor for neighbor—friends for their friends and enemies. All, old and young, even small children, engaged in the same work, not only at the place of worship, but at home and abroad. Religion was their great work, and employed and filled up their happy months and years. Out of the abundance of their hearts they spoke often one to another on the subject of religion; controverted notions were not the themes of their conversation, but the soul-cheering doctrine of heaven, and its divine effects, as experienced by themselves and others. Here was unity indeed—not in opinions but in the spirit.

I saw sinners every where, of every age and sex, rich and poor, bond and free, old and young, weeping, praying, and converting to God—I saw enemies become friends, and sweetly united in the bonds of love—I saw brotherly kindness, meekness, gentleness, obedience, all the divine graces, growing and abounding among the saints of God. The Bible was read with intense desire to find the truth. This, this I call a revival. This I call the work of God.

Philosophers, dogmatists, and formalists, who were for measuring religion according to their own rules, were generally opposers of this revival. Their opposition appeared portentous of evil, but passed harmlessly over as a threatening, empty cloud. The great obstruction to this revival was the spirit of sectarianism, which like a restless demon, infected and destroyed the glorious work, wherever it came. Never can this spirit, and the spirit of Christ amalgamate. As much opposed as darkness and light—as fire and water, are they.

Shall we oppose revivals because we discover in them much enthusiasm, mismanagement, and unscriptural means employed by those engaged in them? If we do, we may also oppose every good, not perfect, or to which is attached any imperfection. The imperfection should be opposed, but in the meekness and gentleness of Christ; but great care should be taken that while rooting out the tares, we do not also root out the wheat.

Shall we oppose a revival, because we think the conductors of it are ignorant of what we may deem the most important doctrine of the gospel? If this be our privilege, it is also the privilege of all; every party will reject of course every revival not their own. If genuine religion be the fruit of such revivals, we dare not reject without incurring the divine displeasure.

I have read in an Eastern paper of the character of the revivals in one section of that country. It states that Christians of all denominations lovingly unite in worship, even in the breaking of bread at the Lord's Table. In such a work I will rejoice. Yet I have my fears that the demon of partyism will check and destroy it. Yet Christianity will prevail so far as to have enlisted under her banners many, who cannot and will not be drawn into the vortex of sectarianism, and who will remain free, and preach reformation to the sects in bondage.

Some reject revivals because they think we should always be

revived. Will such reject religion, because they do not always feel that they love God with all their heart, and their neighbors as themselves? in other words, because they are not perfect. Do they always feel the same divine affections in the same degree? Have they always the same vivid perceptions of truth? Have they always the same fervid engagedness in the cause of God? If not, why object to revivals? The flames of devotion cannot be confined; they will break forth, as in Jeremiah's case; and their effects are mighty in families, neighborhoods, and congregations, in destroying the kingdom of darkness, and in building up Zion. O Lord; "Let thy priests be clothed with salvation; and let thy saints shout for joy." Psalm 122, 9.

EDITOR.

THE DEFENDER OF MAYSICK CHURCH AGAIN.

The defender of the protest and resolutions of the Mayslick Baptist church, has again appeared in the June No. of the Baptist Chronicle, very angry and still more abusive. He yet charges me with wicked misrepresentation. I cannot let myself down so low beneath Christian character and common gentility, to notice the effusion of his choleric heart. My religion—my self respect forbid it.

The case is briefly this: That church, after grievous complaints of the confusion, into which they were thrown by A. Campbell and others, determined to purge themselves from those existing evils; and "to rally round the original constitution and covenant of the church, which has never been disannulled—associating therewith, the principles of the union between the Regular and Separate Baptists (see articles of union) which was adopted by the Elkhorn Association, when this church was a member of that body. And they farther determined, "That no person shall be considered a member of this church, who will refuse to acknowledge the above by subscribing their names, or causing them to be subscribed."

I will briefly observe several particulars,

1. By the original constitution I understood the Philadelphia confession of faith.

2. By the covenant of the church I understood, the particular doctrines, laws, and rules of that particular church.

3. By the principles of union, I understood, those articles agreed upon between the Regular and Separate Baptists many years ago.

4. By subscribing to this resolution of the church, I understood, that whoever did subscribe, did also profess to believe in the Philadelphia confession of faith &c.

5. I concluded that no one but a Calvinist could be a member of that church, and that if any subscribed this resolution of the church, and did not believe in the Philadelphia confession, he must be a hypocrite—he professing "to rally round this original constitution," yet inwardly disbelieving it. Can any deny?

The defender of that church charges me with wicked misrepresentation, because I understood that by "the original con-

stitution, was meant the Philadelphia confession of faith. He adds, "Let him prove it or stand convicted." Convicted of what? that I was mistaken? This I would readily do at any moment, if evidence was produced that the church understood it differently. But this evidence has not been given. I am in common with imperfect mortals liable to mistakes; but if every mistake is a wilful, wicked misrepresentation, my accuser may not be clear. Had he only published that I had misunderstood the church with respect to the original constitution, and given me evidence of that misunderstanding, I should certainly have published in the Messenger the correction; and will yet do it, and be happy to do it, if that church will only let me know that I misunderstood her. *This* in the defender had been Christian; but this would not have answered his purpose, to crush the wretch, the Arian, the Heretic. He must aim a deathly blow with his orthodox brethren, at my moral and christian character, but like old Priam—*tetumque imbelles sine ictu coniecit*. I did believe, and do yet believe, that by "the original constitution" was meant, by that church in their protest, the Philadelphia confession of faith. My reasons are the following. An association is made up of several churches—of the ~~Em~~thorn association the Mayslick church had formerly been a member. That association was constituted on the Philadelphia confession (this cannot be denied)—therefore Mayslick church was also constituted on this confession, or original constitution. When that church determined to rally round the original constitution, how natural to think it was the Philadelphia confession! Their own language plainly proves the same idea. Hear it; they "are willing and determined to rally round the original constitution and covenant of the church, which has never been disannulled." Has their church an original constitution, and covenant too? Are they the same instrument or two different ones?—certainly two; for the relative *which* being singular, as being the subject of a singular verb, cannot agree with the two antecedents, *constitution* and *covenant*.

The defender blames me for not attending to their church covenant and articles of union. I am not concerned about them; for if the members of that church subscribe their resolutions, which I understand, include the Philadelphia confession, then are they Calvinists; if not Calvinists, they must be hypocrites, though they may subscribe a thousand articles besides. Was I wrong in endeavoring to expose the error of the Mayslick church for their good, and for the good of society in general? Ought any of them to be so highly incensed as to resent it with such an unchristian spirit? Have they never endeavored to expose the errors of others, and shew the consequence of such errors? On the whole, I am convicted of several things, the correctness of my statements, with my understanding of the subject, that it is an easy matter to revile, and that the most depraved excel all others in this art. The subject is too unprofitable for religious columns.

EDITOR.

THE CHRISTIAN MESSENGER.

By BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

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THE CONFERENCE IN TERRA CONFUSA:

(CONTINUED FROM P. 154.)

According to adjournment the Conference met. After prayer, and the reading of the proceedings of the last meeting, Bishop M arose and thus spake:

Bish. M. My mind has been intensely engaged on the doctrine of atonement, which was the subject of discussion at our last meeting, and which we agreed to resume at the present session. The result of my examination, is, that this doctrine has been misunderstood generally in the Christian world—that great error exists somewhere respecting it—but what is truth, is not so easily ascertained by me. Our bro. C has certainly exposed the fallacy of the orthodox system of atonement; he has proved that it contradicts stubborn facts, and therefore cannot be true. He pledged himself at our last meeting to prove also that the orthodox system is unscriptural, antiscritural, and in opposition to the most important truths of revelation. Should he succeed in this I must abandon it, and as a little child learn from my superiors the truth as it is in Jesus.

Mr. C. I advance to the subject without fear, without any hesitancy of redeeming the pledge, made at our last meeting. It would be almost an insult upon your judgment to attempt to prove that the orthodox system of atonement is unscriptural, or not found in the Book of God. Where is it said that Jesus as our substitute fulfilled all the precepts of the law? No where. Where is it said in that Book that as our substitute he endured all the penal demands of justice? No where. Where is it said in that Book that he felt the vengeance and wrath of an infinite God without mixture? No where. Where in that Book is it said that Jesus, by his sufferings appeased, and reconciled his Father to us? No where. I need not attempt to prove a negative. That it is antiscritural, or opposed to some of the most prominent truths of revelation, is evident; because this scheme destroys the very idea of grace or favor,

stitution, was meant the Philadelphia confession of faith. He adds, "Let him prove it or stand convicted." Convicted of what? that I was mistaken? This I would readily do at any moment, if evidence was produced that the church understood it differently. But this evidence has not been given. I am in common with imperfect mortals liable to mistakes; but if every mistake is a wilful, wicked misrepresentation, my accuser may not be clear. Had he only published that I had misunderstood the church with respect to the original constitution, and given me evidence of that misunderstanding, I should certainly have published in the Messenger the correction; and will yet do it, and be happy to do it, if that church will only let me know that I misunderstood her. *This* in the defender had been Christian; but this would not have answered his purpose, to crush the wretch, the Arian, the Heretic. He must aim a deathly blow with his orthodox brethren, at my moral and christian character, but like old Priam—*tetumque imbelles sine ictu coniecit*. I did believe, and do yet believe, that by "the original constitution" was meant, by that church in their protest, the Philadelphia confession of faith. My reasons are the following. An association is made up of several churches—of the ~~Em~~thorn association the Mayslick church had formerly been a member. That association was constituted on the Philadelphia confession (this cannot be denied)—therefore Mayslick church was also constituted on this confession, or original constitution. When that church determined to rally round the original constitution, how natural to think it was the Philadelphia confession! Their own language plainly proves the same idea. Hear it; they "are willing and determined to rally round the original constitution and covenant of the church, which has never been disannulled." Has their church an original constitution, and covenant too? Are they the same instrument or two different ones?—certainly two; for the relative *which* being singular, as being the subject of a singular verb, cannot agree with the two antecedents, *constitution* and *covenant*.

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"Prove all things: hold fast that which is good."—PAUL.

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THE CONFERENCE IN TERRA CONFUSA:

(CONTINUED FROM P. 154.)

According to adjournment the Conference met. After prayer, and the reading of the proceedings of the last meeting, Bishop M arose and thus spake:

Bish. M. My mind has been intensely engaged on the doctrine of atonement, which was the subject of discussion at our last meeting, and which we agreed to resume at the present session. The result of my examination, is, that this doctrine has been misunderstood generally in the Christian world—that great error exists somewhere respecting it—but what is truth, is not so easily ascertained by me. Our bro. C has certainly exposed the fallacy of the orthodox system of atonement; he has proved that it contradicts stubborn facts, and therefore cannot be true. He pledged himself at our last meeting to prove also that the orthodox system is unscriptural, antiscritural, and in opposition to the most important truths of revelation. Should he succeed in this I must abandon it, and as a little child learn from my superiors the truth as it is in Jesus.

Mr. C. I advance to the subject without fear, without any hesitancy of redeeming the pledge, made at our last meeting. It would be almost an insult upon your judgment to attempt to prove that the orthodox system of atonement is unscriptural, or not found in the Book of God. Where is it said that Jesus as our substitute fulfilled all the precepts of the law? No where. Where is it said in that Book that as our substitute he endured all the penal demands of justice? No where. Where is it said in that Book that he felt the vengeance and wrath of an infinite God without mixture? No where. Where in that Book is it said that Jesus, by his sufferings appeased, and reconciled his Father to us? No where. I need not attempt to prove a negative. That it is antiscritural, or opposed to some of the most prominent truths of revelation, is evident; because this scheme destroys the very idea of grace or favor,

on which are predicated our forgiveness, and salvation. What our surety pays for us, is considered as paid by us. Where can grace appear in forgiveness when the debt is paid? This system represents God as changeable. For the very expression of his being appeased and reconciled by the death of Christ, implies a change from a contrary state or temper of mind. God is no where represented as being reconciled to sinners by the death of his Son, but every where as reconciling sinners to himself. As truth is our object, we are willing to receive it from whatever source it may come. (Here he read several articles from B. W. Stone's Address, and from Noah Worcester on atonement.) These ideas fully prove to my mind, that the doctrine under examination is without foundation in scripture, and in direct opposition to some of the most prominent truths of revelation, and, therefore, should be rejected from the system of theology.

Mr. R. With the bro. Bish. M: I am fully convinced, that the commonly received doctrine of atonement wants the sanction of revelation—of this I have been for some time past assured. The subject is involved in great difficulties, and to disinvolve it, is a labor not unprofitable, but of immense importance, and should therefore be undertaken with untiring patience and assiduity. The many attempts of theologians to solve the difficulties and contradictions of the system, are but specious glosses, and prove that the difficulties are seen but not removed by them. It would be in us extreme folly to incorporate this doctrine, so difficult, into a system of faith, and bind ourselves to adhere to it. I am persuaded it would be wisdom in us to erase the whole article, and receive only the plain declarations of scripture on the subject; and let each of us form our own opinion of it according to our best judgment. In this article under consideration we cannot agree; but as the doctrine stands in the scriptures we can and do agree.

Doc. P. The difficulties are acknowledged; but how can the doctrine of atonement be stated in scripture language so that we might all agree in it?

Mr. R. The doctrine is plainly stated in 2 Cor. v. 19, "God was in (by) Christ reconciling the world unto himself, not imputing their trespasses unto them." "He hath reconciled us unto himself by the death of his Son" &c.

Mr. B. I find nothing of atonement in these texts. These speak of reconciliation, not of atonement. These are certainly different subjects.

Mr. C. My bro. is mistaken in thinking that atonement and reconciliation are different subjects. They are the very same. The same word (*keper*) in the Hebrew is translated atonement and reconciliation—and the same word in Greek (*kataillage*) is also translated into the same words. This is universally conceded by the learned; it can admit of no dispute. Indeed the words reconciliation and atonement have the same mean-

ing in our language. Johnson, and Bailey derive the word *atone* from the two words *at* and *one*; John Brown of Haddington, in his Dictionary of the Bible, does the same. See art. *atone*. To *at-one* is to reconcile, or to bring two at variance to be one in heart and affection. Sin has separated between God and man—Jesus as mediator, came to reconcile or *at-one* them; or to restore the union between them, whom sin had separated. This was the work or ministry committed to him, by the Father; this was his ministry or work in proclaiming through his life the word of reconciliation—it was his ministry in death, in his resurrection, and in his exaltation at the right hand of God. When the sinner believes in Jesus, he is brought to repentance, he confesses he has sinned, that God is righteous—he obeys the gospel, and receives remission of sin, & the gift of the Holy Spirit. Now he is *at-one* or reconciled to God; now the union, which sin had broken, is restored between God and man—now the *at-one-ment* is effected.

Dr. P. In the article of justification, which is immediately connected with the atonement, something is declared, which appears irreconcilable with the ideas just suggested. All the world stand guilty before God, condemned by his holy law, and under the sentence of death. If God forgives them, then his law and government are dishonored, and his truth, in declaring they should die, is disgraced. The scriptures declare that God can by no means clear the guilty. I cannot exclude the idea of a substitute in suffering the penalty in our stead, so that God can be just in justifying the believing sinner. If this doctrine can be reconciled to that last stated, I should rejoice to see it.

Mr. C. The doctrine of justification according to the New Testament has been misunderstood generally by theologians. They have considered it in the forensic sense. A person is arraigned at the bar of his country. He is convicted of a capital offence by undoubted testimony. The court condemns him—for the law is the ministration of condemnation and death, and can never justify or pardon the guilty. It is not the province of a court to shew mercy—law and justice are its province, and according to law, it is sworn to judge. Yet, in every good government, mercy is by the constitution vested somewhere. In the Commonwealth of Kentucky it is vested in the Governor—from him it can only flow to pardon or remit. The condemned and his friends send a petition to the Governor, imploring mercy—they state the fact that he is penitent, and grieved for the offence. The Governor grants pardon. This act is not contrary to the law, nor government. For the law and the government had given him this authority. They are satisfied when mercy is thus granted. In the government of Israel; the law condemned all who transgressed it—no mercy was to be shewn to the guilty—yet mercy was in the great Ruler and King of Israel, the great Executive of

that nation. To him the penitent applied for mercy, and it was granted to the salvation of his soul. All the world stands guilty before God, condemned by law. The penitent sinner applies to God for mercy—and mercy is granted. This act in the divine government is not contrary to law nor justice, but approved by the government. Mercy is a divine perfection, which was not vested in God, but existed in him from eternity—it breathes forgiveness. We are taught to pray, “Forgive us our trespasses, as we forgive them that trespass against us” and, “If our brother repent, forgive him.” “Forgiving one another even as God for Christ’s sake (by or in Christ) hath forgiven us.” From these, and many similar passages we are taught that the penitent is the object of forgiveness, and that we should take God as our example of forgiveness.

Mr. B. before you proceed farther, I would propose an objection to your theory. It is said, *Exod. 34*, that God will by no means clear the guilty. The guilty must therefore be cleared of the demands of law and justice before he can receive forgiveness. This must be done either by himself, or by the surety, Jesus Christ. If he has not made satisfaction to law and justice, or fully paid the debt of obedience and suffering in the sinner’s stead, I can see no way how the guilty can be forgiven.

Mr. C. If that text (*Exod. xxxiv. 7.*) be correctly translated, all hope would be cut off from the world—The words *the guilty* are a supplement of the translators, evidently wrong, and contrary to every page of revelation. Who, but the guilty need pardon? and to whom, but the guilty can it be given?—The whole of revelation authorizes us to supply the words, *the impenitent*, “Who will by no means clear or forgive *the impenitent*.” Besides, on the very hypothesis of the brother last up, God does by some means, i. e. by the satisfaction made by Jesus, clear the guilty, yet the text says, he can do it by *no means*. This completely contradicts the popular theory on this subject. God’s forgiveness as naturally flows to the penitent, as waters flow downwards; and it is as unnatural that forgiveness should flow to the impenitent, as for water to run upwards.

The world needs repentance, and to effect this was the council of God engaged in devising the best means. That means is developed in the gospel—the very spirit of it, is, to overcome evil with good; or by goodness to lead mankind to repentance. This goodness of God is eminently displayed in the gift of Jesus Christ—his life, death, resurrection, and ascension to Glory. In order to make it appear plainly that the gospel was designed to bring mankind to repentance, that they might receive the forgiveness of sins, I will offer a few arguments from the word of God. *Acts v. 31*. Jesus was exalted to be a Prince and a Saviour, to give repentance and remission of sins. This is the great work of his mediation. He came

an ambassador from Heaven to call, not the righteous, but sinners to repentance. The very ministry of Christ was the ministry of reconciliation—and this is the same as repentance—for none truly repent but such as are reconciled, and none are reconciled but such as repent. It is unnecessary to prove that the gospel is the means of leading mankind to repentance; or that the goodness, love and grace of God manifested in the gospel lead to repentance; “Not knowing that the goodness of God leadeth thee to repentance.” *Rom. ii. 4*. Justification of the ungodly, and forgiveness, according to Paul’s definition, are the same. *Rom. iv. 5-8*. Therefore the goodness of God, revealed in the gospel, leads to repentance, and repentance, to justification or forgiveness. But the gospel will never be an effectual means to lead to repentance, until it is believed; therefore it is so frequently declared that we are justified by faith—because faith leads to repentance, and consequently, to forgiveness. We are said to be justified by *his blood*—How? By faith in his blood. For in his blood the love of God is commended or displayed to us—believing in the blood, we also believe in the Love of God to us—this leads to repentance or reconciliation, and, of course, to forgiveness. We are also said to be justified by his resurrection; “He was raised again for our justification.” How? By faith in his resurrection; for the resurrection is a farther development of the goodness of God in the gospel plan. This believed leads to the same results, repentance and forgiveness. We are also said to be justified by works—Because faith leads us to obedience, to reformation, to baptism, and to all the requirements of the gospel. Obedience is as indispensable as faith, in order to our justification or forgiveness, and salvation. “Hence it is said “Reform, or repent and be baptized for the remission of sins.” Lest I be misunderstood, I repeat, that grace, mercy and forgiveness are perfections of God—that forgiveness is exercised on the penitent only. That the whole plan of the gospel is to lead to repentance, and consequent forgiveness—and that this plan becomes effectual through faith and obedience. Now the at-one-ment, or reconciliation takes place.

Mr. B. If I understand the brother’s doctrine, it confines the efficacy of Christ’s blood to man entirely; and excludes the idea of its having any effect on God, his law, justice or government. To me it is evident that Jesus magnified the law and made it honorable, so that God might be just in justifying the ungodly.

Mr. C. I am correctly understood. I do deny that the death of Christ had any influence on God to make him more merciful, or gracious or placable to sinners, or more disposed to pardon them, farther than that by the death of Christ they were led to repentance. God is unchangeable. We grant the law was magnified and made honorable, not by the blood or death of Christ, (for every principle of the law was outraged by

the death of the innocent Saviour; it was the most lawless wicked deed ever done by man,) but by his unreserved obedience to all its precepts; for had it been a dishonorable law, he would not have honored it by his obedience. Our brother is not alone in thinking that the death of Christ had done something to make God righteous in justifying him that believes in Jesus. The text (Rom. iii. 25,) does not intimate that the blood of Jesus made God righteous in justifying the believer, but that he was set forth, a propitiatory or mercy-seat, to declare that God could be righteous in justifying him that believeth in Jesus. This declaration is mercifully made to silence every objection, and to remove every doubt from the guilty sinner's mind, that God will and can justify him, if he believe in Jesus.

Dr. P. The scriptures abound with expressions like the following—That by the blood of Jesus we are redeemed, ransomed, purchased and bought. These effects are surely not confined to man; but must be considered as passing on others. Let this difficulty be explained, and my mind will be more clear to admit the doctrine of our bro. C to be true.

Mr. C. These expressions are used metaphorically in the bible. God is said to have *redeemed, ransomed, purchased* and *bought* his people from Egyptian bondage, when he saved or delivered them by the hand of Moses. Exod. xv. 16. Deut. xxxii. 6. Deut. vii. 8. Psal. lxxiv. 2, &c. So when Jesus by his blood is said to have done the same, we are to understand it in the same sense. Those, who take the words in the literal sense, have been long divided in opinion, whether the purchase was made from God or the Devil, and to which the ransom was paid. Justin, Irenæus, Clemens Alex, Tertullian, Origen, Basil &c. maintained that the ransom was paid to the Devil; but Gregory Naz, Augustine, Athanasius, and Ambrose contended that the ransom was paid to God: This sentiment was generally held by the schoolmen. (Dr. Mürd. p. 41.) I beg leave to read a few pages on this subject in Stone's Address. (He then read p. 54, 55, 56.)

Mr. R. We have lost sight of the article under consideration. I am more than ever confirmed in the sentiment that we never can agree in any system of doctrine formed by the wisdom of man. It is a vain attempt for us to labor to do it. Let us abandon the idea, and be contented with the book of God as he delivered it to us. Had he seen it expedient that his church should have a compendious system of doctrine, his goodness would have given it. But he knew that man would have wrested this compend from its true meaning, and a party spirit would have turned this to its own interests. Let us agree to reject all creeds of human mould, and adopt the word of God alone as our directory. We may err in understanding every part of it; but let us bear with those errors, where they do not affect the holy life of those who may hold them. By

this forbearance we shall be in the fairest way of convincing each other, and uniting in the truth.

Bish. M. I wish not to be hasty. Let us have one more meeting, and endeavor to come to a perfect understanding on this subject, for it is important. To this there was not a dissenting voice. They parted in Christian love to meet at some future period.

EDITOR.

OBSERVER'S FRIEND.

Over this signature a communication is addressed to the Editor from Jackson, Ohio, on the subject of dancing. I should insert the whole, but for two or three reasons, which I shall name as an apology to my worthy correspondent, why I have not done it. One is, that, his eulogies of the essays, style and spirit of the humble Messenger are too high for its real merit. 2ndly. The subject has but feeble claims to serious investigation. 3rdly. The subject is but lightly touched in the scriptures, as are many others, and of which, some are not once named, yet reckoned irreligious; as theatres, card-playing, billiards, horse-racing, and scores of similar vices, (amusements, if you please,)—as well might my correspondent justify any of these practices, by saying, they are not condemned in the scriptures. Why do we condemn them? Because they are found to be demoralizing, and soul destroying. These evil streams prove the source corrupt, and in direct opposition to the revelations of God.

In conclusion of a very sensible, polite and lengthy communication, my correspondent asks two questions: 1st: "Is there any thing in the act of dancing that may be considered criminal in a religious point of view? and if there is, how far may a person be allowed to keep time with music, without intruding upon the rules of decorum, from seeming to stand uneasy while music is playing, up to the full exercise of stepping out the time with his feet on the floor? 2ndly: How far should tatling, lying, meddling with other people's business, hatred, variance, strife, envy &c. be countenanced in the church before notice should be taken of it? and what would be the most regular way to proceed in such cases?"

To the first query I answer. The criminality of actions is to be determined by the motive. A man may kill his good and dutiful son, and be guiltless; because he had no evil motive or intention in the act. The very same act may be virtuous and criminal. Dancing was a virtuous act in Miriam and the women of Israel, when they played the timbrels and kept time with the music in dances. This was a religious act Exod. xv. 20. So was dancing a religious act with David, when he brought up the ark of the Lord, 2 Sam. 6. He calls upon all to praise the Lord in the dance Ps. 150. At the restoration of Israel, Jeremiah prophesies that "Then shall the virgin rejoice

in the dance, both young men and old together." Jer. xxxi. 13. Dancing was an act of worship, shall it be prostituted to the purpose of irreligious amusements! None will deny that the dances in the oracles of Bacchus were profanely criminal—none will deny that the dances of the aborigines of the West Indies were detestably wicked. I have seen many, religiously affected, praise God in the dance; and have not one existing doubt that the praise was accepted of God. The criminality of dancing consists in the motive. If sincerely it be performed as an act of worship, I dare not condemn it. But if not, I dare not justify it. As to the 2nd query, I say such vices should not be ever countenanced, but speedily corrected or frowned out of the church, as well as irreligious dancing. EDITOR.

From the Millennial Harbinger.

REVIEW OF ARCHIPPUS—No. III.

The question of *justification* is a question which all confess to be worthy of the most serious, solemn, and profound investigation. It is now revived. The meaning of christian immersion has called up this question in a new form, and has elicited, and is likely still to elicit, a peculiar attention. We are bold to affirm our conviction that since the great apostasy from original christianity, justification has not been placed clearly, fully, scripturally, satisfactorily before the minds of any portion of the community.

Expecting to have seen before this date the remarks of Mr. Andrew Broaddus on the "*Extra, No. 1, on Remission of Sins*," we have delayed offering to our readers any remarks on the subject of remission of sins under the term *justification*. Archippus has made it necessary that we should pay some attention to it sooner than we had contemplated. What appears to us a confused view of the doctrine of *justification*, lies at the bottom of the opposition to the immersion for the forgiveness of sins. In anticipation of the forthcoming review of Mr. Broaddus, and in reply to the essays of Archippus on the import of baptism as preached to the Gentiles, we are constrained to call the attention of our readers to the "doctrine of justification." Archippus and Mr. Broaddus, however they may agree in the import of immersion, appear to stand upon the ground that *the Gentiles are justified by faith ALONE*. Now, reader, is it not strange that differing from them both, and they differ from one another in some respects, we should take the same premises; or, in other words, contend with them that we are justified by faith, and yet preach *immersion for the remission of sins*? Such, however, is the fact, as the sequel will show.

Every thing here, as in all other discussions and examinations, depends on the proper definition of the terms. The "*doctrine*" of justification is with us the meaning of the word *justification*: for words are signs of ideas, and therefore our

ideas are known by words. The first question here, then, is, In what sense did the Jews, or rather in what sense did the Apostles use the terms *justify, justified, justification*? This decided, and we are prepared to examine the objections of our dissenting brethren.

Ask the gentlemen of the forum, or rather the members of the courts of judicature, what this term imports in their usage, and we vouch for them they will not say that to be justified and to be pardoned are the same thing. Nay, they will assert that they cannot be applied to the same person in the same state. The person justified with them, cannot be pardoned; and he that is with them pardoned, cannot be justified; for he is condemned. Hence pardons come not to the justified, but to the condemned. To justify a person with them is to prove him innocent of the crime alledged—it is to declare him *just*; and, therefore, he that is justified with them has nothing to be forgiven. Commentators on law and religion admit this to be the forensic import of the term. But the question is, Did the Jews, or did the Apostles use the term in the forensic use? Or did they use it as equivalent to *pardon*? To decide this matter with certainty, we have only to examine the use of the term in all the passages in which it occurs. Some of them will doubtless furnish decisive evidences of the meaning which they applied to *justify, justified, and justification*.

After a diligent examination of all the passages in which this term occurs, we are assured that, with them, to be pardoned and to be justified represented the same state, or the same act; and, therefore, pardon and justification were, with them, synonymous. For examples:—

Before detailing these examples which fix its meaning in reference to the question of personal justification or pardon, it ought to be remarked that the word is sometimes used in a forensic sense when applied to persons not needing pardon. Thus Jesus is said to have been *justified* in, or by the Spirit; *i. e.* declared to be just, or fully sustained in all his pretensions to be the Messiah. "Wisdom is also *justified* of her children." "By thy words thou shalt be *justified*." "That thou mightest be *justified* in thy sayings," sustained or proved to be just and true. But these are not to the point, and we only allude to them for the sake of the captious.

In reference to sinners, it is equivalent to *pardon*. Acts xiii. 39. "Through this man is proclaimed to you the forgiveness of sins, and by him all that believe are justified from all things (from all sins) from which you could not be justified by the law of Moses." Here it certainly is equivalent to *pardon* or *forgiveness of sins*. Thus the term "*justified*" is used always in the Acts of Apostles. Paul, in the Romans, uses it in the same sense, chap. iv. verse 5. "God *justifieth* the ungodly." In proof of this justification of the ungodly, he quotes David saying, "Blessed are they whose iniquities are forgiven, and whose,

sins are covered! Blessed is the man to whom the Lord will not impute sin." The non-imputation of sin, the remission of it, and justification, are here shown to be convertible phrases—of the same sense and meaning. In the same chapter, verse 25, the Apostle says Jesus was delivered for our offences and raised again, not for our offences, but for the removal of them—"for our justification." In the 5th chapter also it is used in the same sense;—condemnation for one offence and justification from many offences are contrasted to show the difference between the Fall and the free gift by Jesus. But, indeed, it is always used in this sense when a change of state is spoken of, or when sinners are said to be justified.

The term "justify," and all its derivatives, being thus defined, we are now prepared to inquire whether a man is justified or pardoned by faith. If we ask the Westminster Assembly they will soon decide this matter. They ask the question and answer it for us:—

"*Quest. 70. What is justification?*"

"*Ans. Justification is an act of God's free grace unto sinners, in which he pardoneth all their sin, (very good) accepteth and accounteth their persons righteous in his sight, (very good) not for any thing wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ by God imputed to them, and received by faith alone.*"

This, *by faith alone*, is Archippus' and I think my friend Broadbuddus' answer to the questions. I would say *by faith alone*: too, had it not been that James positively says "*not by faith alone.*" "You see, says James, "that a man is justified by works, and not by faith *alone*. That a man is justified by faith, both Paul and James declare; but neither of them will say *by faith alone*. This is just the jet of the whole controversy—*by faith in connexion with other considerations, or by faith alone.*"

Those who preach pardon by faith alone, among whom is my friend Archippus, rely upon those passages which speak of justification and faith as connected; such as "God will justify the pagan by faith," or "being justified by faith," &c. not considering that none of them says what the Assembly's catechism says, viz: that we are justified by faith alone. We preach that a man is justified by faith; but they add "*alone.*" Now we have the scriptures, and they have not; and that is all the difference between us. They have not a verse, from Genesis to Revelation, which says "*by faith alone*"—we have one that says "*not by faith alone,*" and some that ascribe pardon and justification to other principles, as worthy of having "*alone*" attached to them as faith.

I would ask my friends who proclaim *faith alone*, whether they would allow us to say by grace alone, by blood alone, by works alone, by water alone, by knowledge alone! and it must be confessed that sinners are said to be justified, or pardoned, or saved by each of these. "By grace you are saved;" but

not by grace alone—"God had saved you by the washing of regeneration;" but not by the washing of regeneration only—"Baptism does also now save us;" but not baptism alone—"justified by his blood;" but not by his blood alone—"you see that a man is justified by works;" but not by works alone. If, then, they will not allow us to add "*alone*" to grace, blood, water, works; we will not allow them to add "*alone*" to faith. Grace, blood, knowledge, faith, water, the Holy Spirit, and good works, are all necessary to the enjoyment of the full salvation of the gospel. Hence either justification or salvation is ascribed to each of these, in the oracles of God—"You are justified freely by his grace, through the redemption which is in Christ Jesus"—"Being now justified by his blood, we shall be saved from wrath through him"—"By the knowledge of him shall my righteous servant justify many, whose iniquities he shall have borne"—"Being justified by faith, we have peace with God"—"Immersion does also now save us, by the resurrection of Jesus Christ from the dead"—"God has saved us, not by works of righteousness (previously done) but by his own mercy through the bath of regeneration and the renewal of the Holy Spirit. You see that a man is justified by works, and not by faith alone." Give, then, to each of these its due, its proper place in the development and enjoyment of the salvation of the gospel, and we have the whole Apostolic doctrine; but so soon as any sectary comes with his pen and places *alone* when and where he pleases, and thus excludes one, or changes the order of some of these great principles, he assumes the character of him whom we Protestants distinguish by the appellation of Anti-Christ. We speak not of any of the human family who have not had the gospel preached to them, but of those to whom the word of this salvation is sent, and to them we say, that each and all of these are necessary to the full enjoyment of this salvation. You must *confess* to salvation as well as believe to righteousness; you must have the knowledge of God and his Son Jesus Christ; you must have the grace of God and receive the blood of Christ, and be immersed into the name of the Lord Jesus, as well as implicitly rely upon all that is promised in the book. So we speak to all those who have ears to hear what the Spirit of God testifies to mankind concerning Jesus and his salvation.

In hopes that Archippus and my friend Andrew Broadbuddus will give all that consideration which is due to these remarks, I have, in reply to the former and in anticipation of the latter, hastily sketched the premises for various arguments, which shall be forthcoming when occasion requires.

Please, reader, remember these are but *premises*. Yet from them we have, we think, already concluded, to the conviction or confutation of all opponents, that, to say salvation comes, is received, or enjoyed by faith alone, is not of God, but of man.

EDITOR.

UNION.

The question is going the round of society, and is often proposed to us, Why are not you and the Reformed Baptists, one people? or, Why are you not united? We have uniformly answered; In spirit we are united, and that no reason existed on our side to prevent the union in form. It is well known to those brethren, and to the world, that we have always, from the beginning, declared our willingness, and desire to be united with the whole family of God on earth, irrespective of the diversity of opinion among them. The Reformed Baptists have received the doctrine, taught by us many years ago. For nearly 20 years we have taught that Sectarianism was anti-christian, and that all Christians should be united in the one body of Christ—the same they teach. We then and ever since, have taught that authoritative creeds and confessions were the strong props of sectarianism, and should be given to the moles and the bats—they teach the same. We have from that time preached the gospel to every creature to whom we had access, and urged them to believe and obey it—that its own evidence was sufficient to produce faith in all that heard it, that the unrenowned sinner must, and could believe it unto justification and salvation—and that through faith the Holy Spirit of promise, and every other promise of the New Covenant, were given. They proclaim the same doctrine. Many years ago some of us preached baptism as a means, in connexion with faith and repentance, for the remission of sins, and the gift of the Holy Spirit—they preach the same, and extend it farther than we have done. We rejected all names, but Christian—they acknowledge it most proper, but seem to prefer another. We acknowledge a difference of opinion from them on some points. We do not object to their opinions as terms of fellowship between us. But they seriously and honestly object to some of ours as reasons why they cannot unite. These we shall name, and let all duly consider their weight.

Objection 1st: That we have fellowship, and commune with unimmersed persons. They contend, (so we understand them) that according to the New Institution, none but the immersed have their sins remitted; and therefore they cannot commune with the unimmersed. On this point we cannot agree with them, and the reason of our disagreement, is, that this sentiment, in our view will exclude millions of the fairest characters, for many centuries back, from heaven. For if the immersed only, receive the remission of sins, all those millions that have died, being unimmersed, have died in their sins, or unwashed from their sins. Jesus said, "If ye die in your sins, where God is, you can never come." Of course they are excluded from heaven. Hell therefore, must be their portion; for protestants do not believe in a purgatory: Why are they sent to hell? For disobedience to the one command of being immersed. Hear the poor creature's complaint, while suffer-

ing the vengeance of eternal fire. On earth, says he, in obedience to the King, whom I loved, whose laws I loved, whose family I loved, I denied myself, took up my cross and followed him. I was taught that it was my duty to be baptized, and that baptism meant to be sprinkled with water; in the humble spirit of obedience I submitted, not knowing but that this was the very way the King meant this command to be observed. But now, alas! for my ignorance of the right way of performing one command, I must be forever banished from God into everlasting punishment. What should we think of an earthly king, if a province of loving subjects, being ignorant of the meaning of a certain law, and yet endeavoring to obey it according to their understanding of it, should by his order be cut off by an excruciating death? Surely, we should reprobate his conduct, and should see in his character that which is less amiable than otherwise. Is it possible to divest ourselves of the same thoughts and conclusion respecting the lovely King of saints? Should we not, by presenting his character in this view, expose it to the contempt of a scoffing world?

I know our brethren say, *We do not declare that they are excluded from heaven, but only from the kingdom on earth. We leave them in the hand of God.* But does not the sentiment lead to that conclusion? We believe, and acknowledge, that Baptism is ordained by the King a means for the remission of sins to penitent believers; but we cannot say, that immersion is the *sine qua non*, without maintaining the awful consequence above, and without contradicting our own experience. We therefore teach the doctrine, believe, repent, and be immersed for the remission of sins; and we endeavor to convince our hearers of its truth; but we exercise patience and forbearance towards such pious persons, as cannot be convinced.

2ndly. Another cause or reason, why we and they are not united as one people, is, that we have taken different names. They acknowledge the name *Christian* most appropriate; but because they think this name is disgraced by us who wear it, and that to it may be attached the idea of Unitarian or Trinitarian, they reject it, and have taken the older name, *Disciple*. This they have done in order to be distinguished from us. Hence it is concluded that they wish to be a party distinguished from us, and have therefore assumed this name as a party name. This at once bars us from union in the same body, and we cannot but believe it was assumed for this purpose, by some. We should rejoice to believe the contrary. Until a satisfactory explanation be given on this subject, we must view ourselves equally excluded from union with the congregation of the Disciples, as from any other sectarian establishment. We object not to the scriptural name, *Disciple*, but to the reasons why our brethren assumed it.

We are ready any moment, to meet and unite with those brethren, or any others, who believe in, and obey the Saviour

according to their best understanding of his will, on the Bible, but not on opinions of its truth. We cannot with our present views unite on the opinion that unimmersed persons cannot receive the remission of sins, and therefore should be excluded from our fellowship and communion on earth. We cannot conscientiously give up the name *Christian*, acknowledged by our brethren most appropriate, for any other (as *Disciple*) less appropriate, and received to avoid the disgrace of being suspected to be a Unitarian or Trinitarian. We cannot thus temporize with divine truth.

We have frequently, and for more than a quarter of a century, contended for the name *Christian*, as that given by divine authority, and designed to supersede all other names of the Lord's followers. We are sorry that the New Translation, purporting to give us that of Doc. Doddridge on the Acts of the Apostles, has rejected his, and given us another of Acts xi. 26. Doc. Doddridge's translation is "And the disciples were by divine appointment first named Christians at Antioch." If this be a correct translation, then the matter is forever put to rest, that the will of God, is, that the older name *Disciple* should cease, and the new name *Christian* should forever after take place of it. To reject the name *Christian* for any other is to act in opposition to the will of God; so it appears to us. Doddridge in justification of his translation, observes in a note; "I think with Dr. Benson, that the use of the word *Chrematizo* (named) implies that it was done by a divine direction. As proof he refers us to Matt. ii. 12, 22. Luke ii. 26. Acts x. 22. Heb. viii. 5-11. vii. 12, 25 where the same word is used. Let us examine every passage in the N. Testament where the word *Chrematizo* (was called) occurs; and, I think, that the translation, were named by divine appointment, will be found correct and true. In Matt. ii. 12, 22 the word is translated, "being warned of God"—or divinely warned. In Luke ii. 26, the word is translated, *It was revealed to him by the Holy Ghost.* In Acts x. 22, the word is translated; Cornelius "*was warned of God by a holy angel to send for thee.*" In Heb. viii. 5, it is translated "*Moses was admonished of God.*" Heb. xi. 7, it is rendered, "*By faith Noah being warned of God.*" In Heb. xii. 25. "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth—the word *spake* is translated from the same word *Chrematizo*, and should according to the translations above, be rendered, refuse not him that *divinely spake, admonished, or warned on earth.*" It is too plain to deny, that Moses spake by divine authority, and therefore his warnings and admonitions were divine oracles. The same word occurs Rom. vii. 3. "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress," that is, she shall be called by divine authority an adulteress. This is the natural meaning, from which none can dissent.

Doc. A. Clark on the text, (Acts xi. 26.) is of the same opinion with Dr. Doddridge with respect to the meaning of *Chrematizo*; he says, it signifies, in the New Testament, to *appoint, warn, or nominate by divine direction.* The learned Doc. adds, "*A Christian, therefore, is the highest character, which any human being can bear on earth; and to receive it from God, as those appear to have done, how glorious the title!*"

To confirm this meaning of the word *Chrematizo*, I will add a few extracts from Josephus, a classic Greek writer. They are cited by Dr. Parkhurst on the word. "*Moses Echrematizeto, was instructed by God in what he desired.*" "*Josephus calling an oracular dream of Jaddus the Highpriest's, to Chrematisthen, what was divinely communicated to him.*" I think, I have referred to every passage of the New Testament where the word occurs, and it is now left with the public to determine whether Dr. Doddridge's translation be not correct, *i. e.* That the disciples were by divine appointment first named Christians at Antioch."

This translation of Doddridge fully comports with the prophecy of Isaiah LXII. 2. "And thou shalt be called by a new name, which the mouth of the Lord shall name." Again LXXV. 15, the prophet speaking of the fall, rejection and overthrow of the Lord's people, the Jews, says. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." This new name the ancient fathers believed was *Christian* Eusebius thus speaks of the first converts of christianity; "It is most certain, when as the coming of our Saviour Christ was now fresh in the minds of all men, that a new nation neither small nor weak, neither such as was conversant and situate in corners of fountains and well-springs, but of all other most populous and most religious, secure as touching danger, and of invincible mind, aided continually by the divine power of God, at certain secret seasons, suddenly appeared, the same I say being beautified among all men by the title and name of Christ: The which one of the prophets foreseeing to come to pass, with the single eye of the divine Spirit, being astonished spake thus: Who hath heard such things? Or who hath spoken after this manner? Hath the earth travailling brought forth in one day? hath any nation sprung up suddenly and at one time? In another place he hath also signified the same to come to pass, where he saith; They that serve me shall be called after a new name, which shall be blessed on earth. Isai. 66, and 62. Although presently we plainly appear to be upstarts, and this name of Christians is late to have been notified unto all nations &c." Lib. i. ch. 5. In this same chapter Eusebius goes on to shew, that the saints of old as Noah, Abraham and others were Christians in deed, though not in name, and quotes as proof the 105 psalm, "See that ye touch not my Christs (that is, anointed) neither deal perversely with my prophets." This name *Christian* was

the new name given by the Lord to his people, according to the early fathers, and by which they were called.

It was the name by which the Disciples of Christ were peculiarly distinguished after they were called so at Antioch. Agrippa said to Paul, "Almost thou persuadest me to be a Christian." Acts xxvi. 28. Peter said "If any man suffer as a Christian, let him not be ashamed," Pet. iv. 15. The Lord commends the church in Pergamos that "thou holdest fast my name," and the church in Philadelphia, "thou hast not denied my name." Against the name *Christian* persecution raged, and thousands suffered martyrdom for it. Had they denied the name, their lives would not have been taken. It is an old argument, yet its antiquity does not make it weak, that as the woman takes the name of her husband—so the Bride the church, should properly be called by that of her husband, Christ. It is believed there are none who deny that *Christian* is the most appropriate name for the followers of Christ, though many prefer others, for various reasons. It is the name which must and will supersede all other denominations, and be a means of uniting the scattered flock.

Our brethren, the Disciples, ask us, How can you grant the privileges of the kingdom to such as have not been immersed, when it is plain that by immersion only they are born or made members of the kingdom? How can you commune with such at the Lord's table? I answer, that there are many things done under the New Institution or covenant, which were divinely instituted before that covenant was fully confirmed, and declared; yet these things were designed to be perpetuated to the end of time. Thus prayer, praise, thanksgiving, teaching, preaching, and even the Lord's supper, were divinely instituted, before Jesus died, was buried and rose again; consequently, before the foundation of the New Institution was fully laid, and of course, before any were built upon it. John's baptism brought none into the new kingdom. The Disciples, and the rest of the 120 on Pentecost, were therefore not inducted into this new kingdom by immersion, yet they prayed, praised and communed with those in it, and these divine acts were reciprocated. As well might we forbid unimmersed persons to pray, to praise, to teach, as to forbid them to commune. These privileges were enjoyed before the kingdom was established, and before the New Institution took place; and we dare not say, they are now taken from them? It was not done at Pentecost. It has not been divinely done at any period since. What authority have we for inviting or debarring any pious, holy believer from the Lord's table? Though it is done by many, we see no divine authority for it. The King's will is, that his friends do this in remembrance of him—and all that his law expressed on the subject is, "Let a man examine himself and so let him eat and drink—If he eats and drinks unworthily, he eats and drinks damnation to himself, (not to others.)

not discerning the Lord's body. He has no where established a court of inquisition to fence his table, nor to prevent any from praying, praising, or worshipping him, unless they have been immersed. We confess we cannot see why so much more importance should be attached to the Lord's supper, than to the other divine commands. We have long feared that the feast of love has been made by designing men an occasion of discord and division among the saints. We have seen many unimmersed possess the spirit of the kingdom; and we have seen many immersed destitute of it. To receive the latter, and to reject the former, we cannot view divine.

If we philosophize on religion, we may amuse the intelligent, but are unprofitable to all. Nothing but truth, truth felt, truth preached in the spirit, and truth copied in our lives, will arrest the attention, and gain and fix the heart of a drowsy, dying world.

I have long thought, and seriously thought, whether a formal union on the Bible, without possessing the spirit of that book, would be a blessing or a curse to society—whether it would be better than faith without works, or than a body without the Spirit—whether it would not rather be a stumbling block, a delusive snare to the world. O, my brethren, let us repent and do our first works—let us seek for more holiness, rather than trouble ourselves and others with schemes and plans of union. The love of God shed abroad in our hearts by the Holy Ghost given unto us, will more effectually unite, than all the wisdom of the world combined. Endeavor to walk in peace and love with all. Then shall we feel a reviving from the presence of the Lord, and see, flowing to the Lord, weeping penitents, pleading for mercy, and praising aloud for mercy received through our Lord Jesus Christ. Amen.

EDITOR.

P. S. We continually receive heart cheering accounts of great revivals in the East and in the South. I am one of those, who believe that God is a prayer-hearing and prayer-answering God, and therefore urge the brethren to turn their attention from the noise and strife about religion to humble fervent prayer for religion. Would it not be profitable and conducive to this end to have frequent prayer meetings? and that we agree, throughout America, to devote one particular day in every month for this work? The question is submitted, and an answer awaited.

EDITOR.

REVIVALS.

SANGAMO CO. ILLINOIS, April 8, 1837.

BRO: STONE:—I take this opportunity to let you know our situation in this country. Blessed be God, we have had a refreshing time from his presence this winter. Notwithstanding the severity and coldness of the season, our hearts have been

often warmed with the spirit of our Lord. We planted a church in this settlement in Nov. of eleven members. It was a happy day. While the brethren and sisters were rejoicing in the Lord, the congregation was in tears. I gave an invitation to those, that wished us to pray for them, to make it known. Every non professor in the congregation gave their hand. The work is still going on—our congregations are large—many are putting on Christ, by being buried with him in baptism.

Yours in the bonds of Christian love,

HUGHES BOWLES.

PENDLETON CO. KY. May 24, 1831.

BRO: STONE:—We constituted a church at my house in Oct. last, of 19 members, taking the scriptures alone for our faith and practice. The work of the Lord has continued among us, and our number has increased to 26. Last Saturday and Lord's day was our communion. A number of the Baptist, and Methodist brethren, communed with us. And we can truly say where sectarianism did once abound, union and love do much more abound. Our meeting is the fourth Lord's day of each month. My house is eight miles above Falmouth on Main Licking River. We wish the preaching brethren to call, and preach for us.

F. McKENNEY.

BRATTONVILLE, S. C. June 9, 1831.

DEAR BROTHER—I have just left my plough a few minutes to inform you how I am doing. I have four stated places of religious worship, where I attend, and, in my way, labor in word and doctrine—I hope my labor is not in vain in the Lord. I have immersed since I last wrote you, six hopeful converts to the Christian religion. Liberal Christianity is gaining ground in this country. There is a greater door open here now for the development of truth, than has ever been since I have lived here, I am still alone. Oh that some of my brethren would find it in their heart to visit South Carolina! I do think it would not be in vain. The C. Messenger is doing good here, and so is the M. Harbinger. I hope that neither of them will be diverted from their original object. I am not so well pleased with some of bro. Campbell's remarks respecting the people called *Christians*, he is but man, and can only see in part; and I know that Christian forbearance is a great and a rare virtue in our age.

Wishing you grace mercy and peace, I am your brother in the hope of immortality.

JOHN L. DAVIS.

From the Christian Herald.

CATO, CAYUGA CO. N. Y. May 30, 1831.

BRO: FOSTER—It is with much pleasure that I can inform you that the good work of reformation still continues to spread with a glorious influence on the mind and conduct of many; 43

have been baptized in this neighborhood, and many more will soon unite in church fellowship.

Brother G. Showers jr. (as I am informed) baptized a number yesterday, and is about organizing a new society in the town of Hannibal, North of us.

Within the bounds of the church in Granby, the work of reformation has lately commenced with greater rapidity.

'In Wells,' says a correspondent of the Christian Mirror, "the Lord is triumphing gloriously. About 1000 attended an inquiry meeting on the 26th ult. Aged men with whitened locks may be seen there, bowed down to the earth under conviction of sin, and may be heard one after another, in a religious meeting, to avow their determination to forsake all for Christ. Oh, these are times, when language is weak and thought is poor, and man feels his nothingness, and Jesus seems all glorious. Let the Redeemer be exalted, men and brethren of every name, who love him, and you shall see his power and grace displayed."

Stillwater, N. Y.—A correspondent at Schenectaday, says: the work of God is progressing with amazing power in Stillwater. Some families have all been brought in, and scarcely a single family remains unaffected.

Ros. Ch. Her.

City of Washington.—A revival of religion is now witnessed in this city. Large numbers have already found the Saviour, and been added to the different churches. Between three and four hundred came forward for prayers at the close of a four days meeting; recently held there.

From the Morning Star.

REVIVAL IN NORTH CAROLINA.

BRO: BALL:—The present seems to be a time of awakening and revival among many of the churches of the Redeemer in these United States. Whilst the conversion of thousands in many of the Northern States, has created joy in the bosom of every christian who has heard the tidings, it is peculiarly gratifying to know that in our own and the neighboring State of North Carolina, the Lord has commenced and is carrying on a glorious and most extensive work.—You have already received intelligence of the revival which commenced some time last fall in the counties of Wake, Franklin, and Nash; and as I have recently had the privilege of visiting that region it may not be improper to communicate through the medium of the Herald, what my own eyes beheld of the salvation of God. There are ten or twelve churches in the above named counties, to which this visitation of mercy has been chiefly confined. A few of these have received large accessions, whilst among others, the shower of mercy is just beginning to descend. The

glad countenances of the recently renewed, and their songs of rejoicing, indicate a consciousness of reconciliation with God, and an earnest desire to live no longer to the lusts of the flesh, but to Christ. There is also a large number, who seem deeply concerned to know, what they shall do to be saved.' At one place of worship I attended, there were about twenty persons; and at another thirty, who presented themselves as anxious to be reconciled to God. With the character of the work, I was much pleased. So far as I can judge, there is nothing of extravagance or enthusiasm in conducting the revival. The preaching of our brethren Crudup, Purify, Crocker, Worrell, and Bennet, (who are the principal laborers) is simple, evangelical, and faithful, and the feelings of the people seem to be scriptural and rational. The number baptized by these brethren since last fall, may be safely estimated at not less than four hundred.

Yours, affectionately,

JAMES B. TAYLOR.

FROM BENJAMIN KEITH,—*South Truro, Mass. April 26, 1831.*

"We have for several weeks past been enjoying a gracious out pouring of the Divine Spirit and a blessed revival of the work of God. It is a work of conviction, and pardoning condemned and guilty sinners who were wounded by the Holy Spirit, burdened with the guilt and condemnation of sin, and groaning for deliverance through the blood of the Lamb of God. It is a work of holiness in the Church, in quickening, reviving, and deepening the work of grace in the hearts of believers. Many who were stout hearted and very far from righteousness, have been brought nigh by the blood of Christ, and adopted into the family of God. Some who had strayed far from God and happiness, and were miserably backslidden in heart and life, have returned to their heavenly Father's house, where they now find bread enough and to spare. The definite number which have become the subjects of this work I am not prepared to state. But I keep within due bounds when I say there are more than forty who have been converted to God, and are now rejoicing in Jesus their Saviour."—*N. E. C. Her.*

A gentleman in Edgartown, Mass. writes April 28, 1831:—"We are blessed at present with the greatest revival of religion ever witnessed in this place. It is now about six weeks since its commencement, and scores have been brought out of darkness into the glorious light of the gospel, and the work still continues with increasing power.

"We have conversions every meeting, and our meetings are every evening, and sometimes in the day. It is one of the most pleasing reformatations I ever witnessed."

The Boston Chr. Herald observes, "The Lord God hath wrought and is now doing a great work in extending his kingdom and his reign. Here are souls who believe in the opera-

tion of the Holy Spirit on the heart, they feel it, they know it, they have been brought up from the lowest degradation and are rising to a standing with them that love God. Tell such that experimental religion is delusion and they know you are excluded; they know in whom they have trusted. The number of such it is impossible at this time to tell; but we confidently say and believe there are hundreds of this happy number.

From the Christian Herald.

In Wells, in Kennebunk, and in Portland, the work of God is going on with power. In one of the places, the Lord is pouring out his spirit in the Unitarian Congregational Society, many have been converted and many more are anxiously concerned to know, what they shall do to be saved; their preacher is much engaged for the salvation of souls, and in his visits from house to house, earnestly urges the necessity of speedy repentance, and turning unto God with full purpose of heart.

In Portland there is a general out pouring of the spirit; both of the Christian societies are sharing in the work. In Monmouth at the General Meeting, the Lord was there. The preachers and brethren who had assembled appeared to feel his presence and could rejoice to bring the joyful news of salvation—here too the weeping penitent seemed to add solemnity to the scene, and the attention of all appeared more or less called up, either to speak of the things of the kingdom of God and talk of his power or to hear what God the Lord would speak, through his people—The accounts which the preachers brought of the wonderful work of God in many places, of sinners bowing, of penitents finding pardon, of the unity of the Saints—of the planting of churches—of the effectual working of God's power in calling young men to the work of the ministry—of happy converts following their Saviour, in his command by being buried with him in baptism, and of the work of God in many of the different denominations, all tended to heighten the interest of the scene, and fill the heart with a glow of heavenly ardour.

We could but be deeply affected, with that gospel simplicity which seemed to pervade the heart of those who gathered to preach the glad tidings of salvation in the name of the once crucified son of God; and while so many have been captivated by the trappings of pride and conformity to the world—they seem to have been preserved—for which we thank God, and pray that that holy simplicity, which characterized the primitive disciples of the Lord Jesus, may always be recognized in them till their great Master shall bid them leave the walls of Zion to appear in his presence, to receive their reward.

We hope to hear, that lasting good was the result of that meeting—which will be the case if christians there, pray in faith, live near to God and are faithful in his cause.

On our return we understood that rising of forty were Bapti-

zed in Portland, in different societies on Lord's Day the 19th inst. Thus the work of God is going on and it will spread with rapid power, through the land if every christian will become a missionary of the cross, and feel as he should feel, the responsibility he is laid under, by the mercy of God, and by the compassion of Christ to him, to labour in his sphere, for the good of souls, and the upbuilding of the cause of Christ.—Ed.

Extract of a letter to the Editor, from Jonathan Maiston, dated, MONMOUTH, ME. May 20, 1831.

BRO. CLOUGH:—The work of God has been progressing gloriously in many places in this section of our country, during the fall and winter past. In the town of Albion, more than two hundred have been brought to the saving knowledge of the truth.

There have been great revivals during the winter past in Livermore, Wilton, Chesterfield, and Farmington, with the adjoining towns.

There is great union among all denominations in these parts. The Methodists have gone into our chapel here, and preached when their own stood empty, which is not a very common thing. This to me looks like Christian union, which we have been so long contending for. My desire is, that sectarian principles may be swept from the earth, with all other refuges of lies—and that Christian love and union may universally prevail; then the cause of truth and righteousness will prosper.

[*Gospel Luminary.*]

Extract of a letter to the Editor of the Christian Herald, from Elder SAMUEL NUTT—Who in Jan. 1831 went to the province of New Brunswick, and preached to entire strangers for 15 months. In the first six weeks upwards of 100 experienced salvation in the parish of Wakefield—a short time after he baptized upwards of 80 more in Queensbury, and united them in a church on the New Testament. "I have, says he, in this town (where he wrote) baptized 217 souls, who have given satisfactory evidence of a deep and powerful work of God in the heart. I have ordained two brethren to the work of the ministry, who have baptized nearly 100 more. The work of God is still going on marvelously."

The Journal of Elder Nutt is truly interesting—written in the spirit of an humble, pious servant. The want of room prevents the insertion of the whole.

NOTICE.

The Miami C. Conference will meet in Dayton, O. the Friday before the 4th Lord's day of the present month.

The Union C. Conference will meet at Flower Creek, Pendleton co. Ky. on Friday before the first Lord's day of Aug.

The N. Ky. C. Conference will meet at Cynthia's the Friday before the 3d Lord's day of September next.

The Wabash C. Conference will meet at Busserun creek, Ia. on the Thursday before the 2nd Sunday in October next, at 10 o'clock in the morning.

STATISTICAL INFORMATION.

SOUTHFORK, CASEY CO. KY. June 25, 1831.

BRO. STONE:—The South Kentucky Conference met at Union Meeting house in Whitley county Ky. on Friday before the 4th Lord's day in Sept. last, and continued four days, and about the half of three nights, as the brethren were encamped on the ground. The Elders present, were, James Storm, John H. Dunn, and myself; and unordained, John Cox, David Wilson, and John Storm (who in compliance with petitions from the churches where their membership was,) were set apart to the work of the ministry by prayer and the imposition of the hands of the Eldership. There were presented, and read, letters from 16 churches, representing the number in fellowship in said 16 churches to be about 370. This being only about one third of the churches belonging to this Conference. This meeting was truly a refreshing time to the brethren present. Not the smallest discord appeared, but all acknowledged the one Lord, one Father, one Baptism, and one God and Father of all. Several came forward (amongst whom were some Methodists) to put on Christ by baptism. And on leaving the place on Monday, we were surrounded by a crowd of weeping souls, to whom we had been trying to teach the old Gospel. We appointed to meet again on Friday before the 4th Lord's day in September next, at the town of Liberty, in Casey county, Ky. when and where we hope to be met by a number of the brethren from a distance.

THE FOLLOWING IS A LIST OF CHURCHES IN OUR BOUNDS.

Names of the houses or places of worship; and what built of	County in which located	Year when plant'd	No. of members
1 Pergamos (wood)	Casey	1819	59
2 Rolingfork (Do.)	Do.	1833	18
3 Liberty Town	Do.	1828	72
4 Russells (wood)	Do.	1830	15
5 Casey's creek	Adair	1822	15
6 Freedom (wood)	Russell	1828	21
7 Jourdan (wood)	Do.	1829	25
8 Price's (wood)	Do.	1824	45
9 Beaver creek (wood)	Wayne		40
10 Golson's (wood)	Do.	1828	9
11 Robertson's Creek (wood)	Green	1825	14
12 Rockhouse (brick)	Cumberland	1826	28
13 Stogdon's valley (wood)	Do.	1826	18
14 Cedar & Bear creek	Do.	1830	10
15 Rushbranch (wood)	Lincoln	1829	17
16 McCormick's (wood)	Do.	1829	50

17 Schurlock's (wood)	Do.	1829	60
18 Union (wood)	Whitly		74
19 Poplar creek (wood)	Do.		18
THE FOLLOWING IS FROM ELDER W. M. D. JONRMAN.			
Barksville	Cumberia'd	1829	14
Cumberland meeting-house	Do.	1828	68
Crocut creek	Do.		20
Overton	O'rton Ten	1830	22
Total			742

Reformation is still advancing, and opposition increasing amongst the sectarians.

Yours, &c.

JOHN JONES, jr.

RECEIPTS FROM JUNE 1ST TO AUGUST 1ST.

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From the *Millennial Harbinger*.

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17 Schurlock's (wood)	Do.	1829	60
18 Union (wood)	Whitly		74
19 Poplar creek (wood)	Do.		18
THE FOLLOWING IS FROM ELDER W. M. D. JONRAN.			
Burksville	Cumberia'd	1829	14
Cumberland meeting-house	Do.	1828	68
Crocut creek	Do.		20
Overton	O'rton Ten	1830	22
Total			742

Reformation is still advancing, and opposition increasing amongst the sectarians.

Yours, &c.

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mation of all men of sense and intelligence, and among these I include himself." And in June, he not only abandons his Gentile baptism as distinct from the Jew's baptism, but considers it injustice to be represented as contending for a baptism peculiar to the Gentiles; or, in other words, that baptism means more or less to a Gentile than to a Jew. This more than verifies my conjectures.

But is it possible that we shall have to prove that no injustice has been done him in representing him as pleading that baptism, to a Gentile, meant not exactly what it meant to a Jew! When no less than *fourteen* questions are asked, (see pages 157, 158, c. this volume) to indicate the differences between the state of the Jews and Gentiles, with a reference, too, to the proposition—"That God justifies the GENTILES by faith alone;" and "that baptism has no more to do in procuring remission of sins, than any other work of faith has"—"but," adds he, "you perceive that I limit my observations on the subject of baptism to the Gentiles." Yet it is an act of injustice in us to "perceive" this, or that the question of Jew or Gentile has any thing to do in this matter of remission!!

But I did him injustice in heading the article "Gentile baptism," notwithstanding he limits his observations on the subject of baptism to the Gentiles!! How can this be, when he selects the cases of Gentile baptism, designates them exclusively as the subject of examination, and attempts to prove from these cases that baptism to the Gentiles is not for remission of sins? If he intended to show that we had misunderstood baptism, and misapplied the scriptures on this subject, why not meet us on the whole New Testament premises—why select the Gentiles, and confine himself to them and to the scriptures referring to them!! But I see no necessity to prove a matter which is now before the reader in Nos. 1 & 2, from the pen of Archippus himself. The coming Nos. as far as we have read them, are as full to the point.

The preceding article we have laid before our readers for reasons already assigned. They will recollect that we have already replied to it in the May and June numbers. We stated the contents of it from memory, and see nothing affecting the main question ~~for~~ but overlooked, and shall not repeat our reply to it. ~~The thing~~, indeed, was not formally alluded to in our reply, ~~which~~ we discover in the preceding essay is much relied on by ~~some~~ Fishback. Peter, he avers, did not, "when telling the Gentiles (mark—the Gentiles) all things that were commanded him of God to tell them, and even the words by which they should be saved, tell them that they were to be baptized for the remission of their sins, or in order to obtain their remission."

And, candid reader, will you ask our friend what did Peter tell them to do for the remission of their sins? Did he say, "Believe for the remission of your sins?" for remission comes

"by faith alone," as he has decided!! It is evident, then, that our friend is too sanguine here. He might as well, yes as reasonably argue, that the Gentiles are saved without either *repentance or reformation*; for Peter never once said to the Gentiles repent or reform, in telling them "words by which they were to be saved." This would be every way as scriptural and as reasonable a distinction between Jews and Gentiles, and as good a proof that reformation is not as necessary to Gentiles as it was to the Jews, as is his position and his proofs for Gentile baptism after remission. Nay, he might as well array Peter and Paul against each other, as Peter against himself in Jerusalem and Cesarea. For Paul says to the Athenians "that God commands all men, every where, to reform;" but Peter gave no such commandment to the Gentiles!

But, replies our worthy friend, faith implies repentance and reformation. Well, grant it—and what then? The name of the Lord implies immersion—for it was *through the name* of the Lord that Peter told the Gentiles remission came.

But what did Peter say to these Gentiles? Did he command them to believe, repent, or be baptized for remission? Not directly, Archippus himself will say. Did he mention grace, blood, or the renewal of the Holy Spirit before they received the Holy Spirit? No. I cannot tell what Archippus might not prove from all these facts, if he were to try. But let us hear Peter speak the last sentence preceding the marvellous gifts of the Spirit—

[New version] "To him bear all the prophets witness that every one who believes on him shall receive remission of sins by his name."—[Common version] "To him gave all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." The Vulgate, as translated by Father Simon, reads: "All the prophets bare witness of him, that all those who shall believe in him shall receive remission of sins through his name." Here is no command for remission; but the fact is declared, that the prophets affirm that "remission of sins was to come through the name of Jesus to all believers." It is not *en to onomati*, by the authority, but *dia tou onomatos*, through the name. Now if our friend would ask how remission comes through the name, he would find that Peter preached remission to the Gentiles as he did to the Jews on Pentecost. Men were by the authority of the Lord immersed into the name of the Lord; and if our learned and ingenious friend would ask when remission comes through his name to a believer, unless when it is put upon him and he is immersed into it, he might be constrained to see that Peter does not preach one gospel on Pentecost, and another in Cesarea. And is it not a little remarkable, that our ingenious brother should not have noticed that immediately after the interruption of Peter's discourse was ended, he forthwith commanded immersion in water. The name of the Lord, and water, with faith in

Jesus, were, it appears, preached to the Gentiles, when Peter told them the words by which they were to be saved!:

His not placing the words in the same order, or using identically the same words he used on Pentecost, is nothing to this question more than his changing of his phrases in the discourse in Solomon's Portico, Acts iii. To these Jews he said, "Be converted that your sins may be blotted out." I wonder why some ingenious brother has not noticed that not a word was said about immersion in Peter's second discourse. One might say from it that Peter only preached faith and baptism to certain classes of sinners: to the more sedate he preached faith for remission; and to the more flagitious, baptism for remission!

EDITOR.

"GREAT IS THE POWER OF TRUTH; AND SHALL PREVAIL."

We rejoice at the glorious and rapid march of truth. Thousands are enlisting under her triumphant banners, willing to sacrifice all for her sake. Human creeds, doctrines of men, and sectarian establishments are tottering, and falling before her. She has found able advocates in the ranks of the mighty. Some of them I take pleasure in announcing to my readers, by introducing a few extracts from their late essays. In the "Calvinistic Magazine," a presbyterian periodical, edited in Tennessee by Dr. Nelson, Messrs. Gallaher and Ross, is a lengthy essay written by Mr. Ross, headed, "Faith according to common sense." In this essay is ably taught the same doctrine we taught 30 years ago, and for which our Presbytery & Synod were so highly incensed against us, that we could not remain in their body. Now it seems the doctrine is fearlessly advocated by some, and tolerated by all; for we have not understood that Mr. Ross has been cited to appear before their judicial tribunals to answer for his heresy. The few extracts from the work are taken from the Christian Examiner of Louisville.

EDITOR.

FAITH ACCORDING TO COMMON SENSE.

PART I.

Faith is the condition of salvation. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16.) The condition could not be expressed plainer, and we would think the offer of God could be misunderstood by no man, if the fact to the contrary was not before us. Yet the subject of salvation through faith is a mystery to many who attempt to explain Theology. This acknowledgment is truly a humiliating one for Divines to make; but they must make it, and find their consolation in the circumstance, that humbler sinners have less difficulty than they in comprehending God. And why should there be difficulty in any mind? Why should it be harder to know what God means when he says, he that

believeth my word shall be saved, than when an earthly parent offers blessings to his son upon condition of his yielding faith to his promise? God certainly can speak as intelligibly as man; and surely he has used language which he believed was plain enough for the mind of every one.

To suppose otherwise would impeach his wisdom, and his goodness. How has it happened then that theologians have found so much difficulty in explaining the gift of life through faith? I believe much of the embarrassment has arisen from the various systems of mental philosophy. It is vain to deny that every man's view of the Bible will be modified by his ideas of the nature and the operation of the mind. Plain uneducated men, knowing nothing of systems of mental philosophy, have little trouble in receiving the word of salvation as it stands. Not so the learned man. When the plain sense of the Bible does not harmonize with his system, he is tempted to turn that plain language into something else—a something else that varies with his changing theory, and different from the views of other studious men, as his opinions of the mind are variant from theirs.

I once asked an esteemed brother in the ministry, a man of talents, and extensive theological attainments, "what was faith?" He answered, "Faith is the substance of things hoped for." (Heb. xi.) And then in explanation told me he considered faith to be a *spiritual substance*, imparted to the soul by the Holy Spirit; and that *belief*, which he viewed as a distinct thing from faith, was the act of man arising out of this spiritual substance. Now faith, and belief, are words used in the Bible to convey the same idea, when the subject to be exhibited is the way of justification before God; and this brother would never have conceived them to be different things had it not been for his view of mental philosophy. He knew that belief was the act of man; but how it was at the same time the gift of God, he did not see. He therefore viewed faith as the gift of God, that is, an infused *spiritual substance*; and belief as the consequent act of the creature. This distinction between faith and belief, as it was expressed to me, is the same with that difference so often made between regeneration and conversion; and is a distinction made under the influence of a difficulty thrown in the way by certain views of mental philosophy. The difficulty is this: How to reconcile what *God effects*, with what *man does*, when the change of heart takes place. This has always constituted the Gordian knot in theology. Some have attempted to cut it by making God the efficient cause of every thought and affection. Others have told us of this *spiritual substance* implanted by the Holy Ghost to be the cause of right conduct in the soul. Thus they have thrown around the subject of salvation through faith, a kind of metaphysical fog, which plain honest inquirers after truth could not see through, and sensible men of the world have too often been compelled to look upon with contempt.

I believe the offer of eternal life through faith, is, in fact, as it was intended to be by the Father of Mercies, level to the common sense of every man. And without farther introduction will in the plainest manner I am master of, show and illustrate the view which has so appeared to me. The prominent truth I wish to exhibit is this:

THE FIRST BELIEF OF THE GOSPEL WITH THE HEART, IS THE CHANGE OF HEART, OR THE REGENERATION OF MAN.

This position I will maintain by answering the following questions: 1. What is the nature of that state of mind called saving faith? 2. Is faith the gift of God? 3. Is faith the act of man? 4. Is faith regeneration or the change of heart? 5. What is the Truth embraced by the heart in the moment of its change, or regeneration?

He then proceeds to prove that *faith* and *belief* are synonymous terms. The last passage of scripture quoted is—

"But how shall they call on him in whom they have not *believed*, and how shall they *believe* in him of whom they have not heard, and how shall they hear without a preacher? So then *faith* cometh by hearing, and hearing by the word of God."—(Rom. x.) These texts, I deem it, are sufficient to evince that the words *faith*, and *belief*, are used in the scriptures, to express the same state of mind in man.—

What then is the nature of gospel faith? I answer:

It is in its NATURE the same state of soul with that *faith*, or *belief*, we give every day to any other subject WHICH REACHES OUR HEART. The following facts, supplied by the Bible, will support this position.

1. Christ and his apostles, when they required men to believe, uniformly spoke in such a manner, as to shew that they knew the requirement was *understood* by their hearers.

2. Christ marvelled at the *unbelief* of those to whom he preached.

3. The hearers of Jesus did in fact perfectly *understand* what was meant by faith or unbelief.

If then Christ and his apostles expected to be *understood* when they required men to believe—if the unbelief of men was a matter of *astonishment* even to Jesus, and if all to whom the offer of life was made *did perfectly know* what condition of mind was required of them, then surely, faith as to its nature is no mystery. It is simply what I have said—viz: a state of the soul not different from belief in any other subject affecting the heart. Take one of the commonest facts to illustrate this. Every youth properly nurtured *believes* in his father's love. He is then, (after you have explained to him the fatherly character of God) perfectly prepared to *understand* you when you tell him he ought to *believe* that God loves him. Why is he thus prepared? Answer. He knows what that state of mind termed belief, or faith is.—It is in truth the most common condition of his heart, and any attempt to explain its nature would only perplex and confound him.

If this view of the subject be correct, how useless, and worse than useless, is much that has been written to tell the *peculiar nature* of evangelical faith. All the information the sinner wants is to be told the *truths* he ought to believe—the *object* of faith he needs to know; not what faith is as an *intellectual condition of soul*. His language should be that of the man restored to sight, Who is the Son of God that I may believe on him?

3. *Is faith the act of man?* I have said it is the same thing in nature with our belief in any other subject *reaching the heart*. Such belief we know to be *our act*. Is the belief of a son in the kind word of his father his act? Surely. His heart is in it; from the very nature of such a belief, this makes it a voluntary act. So it is in the faith which lays hold upon the promise of God. "With the heart man believeth unto righteousness." (Rom. x.) It is no *spiritual substance*, but just the act of man.

Again; faith is the act of man, because God requires him to believe his word under the penalty of eternal death. Faith is the *condition* which man is required to meet. If he obeys the requirement he lives. If he refuses he dies. Is this not true? How then can faith be any thing else than the act of man?

The sum of what I believe is, then, briefly this—God through grace *inclines* man, by his Spirit—MAN when *thus persuaded* receives the gospel. The instrument by which the spirit accomplishes his work is the *truth*.

Regeneration is often represented as a "*something*" which the Divine Spirit effects in the soul by his *naked influence*.—This something has various names applied to it. It is with one, that *spiritual substance*, before mentioned. Others term it a relish or taste for Divine things. It is with this class of theologians, the *new holy nature* or *new heart*. This something is supposed to be infused, or implanted, or wrought, or created, (for these, and other similar phrases are used) in the soul while it is in a *passive* state. It is said to be a something totally distinct from, and previous to, any act of will; and not only so, but entirely different from any state the soul was before adapted or fitted to manifest.

This representation of regeneration I am constrained to reject for the following reasons:

1. Because it supposes that this something is an *addition* to the soul. It is clearly manifest, that, if the *new heart* is not a moral act, in other words a *new direction* which the soul takes by an act of will, then it is in truth an *infused* SOMETHING. And such an *infused* SOMETHING can be nothing less than an *addition* to the elementary properties of the soul. It is some *new essential nature*.

But the soul is an intelligent essence, ever the same in its constitutional nature. To suppose an addition to it is to deny it to be a soul, and to imagine it like a material structure. If one new thing could be infused, we might suppose a thousand; and thus, would be constrained to think the soul had no pecu-

liar constitution at all, but was an existence whose nature could be made any thing by additions from without.

2. I discard this idea of regeneration because it requires us to believe, that *another something* is taken from the soul. We are told, by those whose scheme I am considering, that the depraved nature in man is not his *moral act*, but a *spiritual substance*—a *something* that is part of the essence of the soul, totally distinct from, and previous to, moral choice, which something man had no agency in causing to exist, and which he can, in no sense whatever, put away from him. Yet, it exists in him, and constitutes him a sinner *before* he thinks, or acts, and *causes* his acts of sin by *positive necessity*. This something is supposed to be taken away in part, in regeneration. This scheme aims to be consistent with itself, for if the old heart of sin is an *infused* depravity in the essence of the soul, regeneration would of course be the taking of it away, and the *infusion* of a different elementary nature. But as I believe the soul is one, and indivisible, I dismiss this view of its moral change.

3. I cannot adopt this explanation of regeneration, for according to it the *heart* is *not* changed. The scheme, I said, aims to be consistent with itself; but it is not. For it represents the depraved nature just described, to be the *heart* of the sinner. Of course this heart ought to be taken away in regeneration. But it is not taken away. It is admitted by all the advocates of this scheme that this *heart* is not eradicated.—They are obliged to confess this, for the best of reasons—viz: the fact that men sin after they are regenerated. What then has taken place? Why, the depraved nature or old heart, is taken away *in part*! and in the place of that *part* thus taken away, this other something called a new and holy nature is infused. The soul then is not regenerated, by *just so much* as there is *left* of the old heart, for there is just that much lacking of a new one. The man, in truth, either has no heart, or he has a heart, part depraved, and part holy, or he has two hearts. It is impossible to avoid this conclusion if we admit the position that the *sinner's heart* is a depraved *something* existing in the elementary nature of the soul, previously to, and distinct from, moral choice—and that the *regenerated heart* is its counterpart, a *holy something* created in the soul, and like its opposite, distinct from, and antecedent to any act of will. Adopt this notion and it cannot be shewn that man is regenerated at all—the old heart is not taken away—and consequently he cannot have a new heart. But God says, 'I will take away the stony heart out of your flesh, and I will give you an heart of flesh.'

4. I cannot adopt this exposition of regeneration, for it exhibits God as requiring man to perform an impossibility. God says to every man, "Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit: for why will ye die?" (Ezek. xviii.) Here

we have the duty imposed, and the consequence of not doing it—death. And in the next verse God declares his feeling of compassion towards sinners. "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live." (Ezek. xviii.) Language has no meaning, if God in this call does not teach us that sinners have, in *some sense*, power to turn themselves, and make them new hearts. But the view of regeneration I reject, shows that man can in *no sense* whatever comply with his duty. It teaches, in the first place, that his *old sinful heart* is not his moral act, but is a something which is part of the very essence of his soul, which he did not cause to exist—which he can in no way change. And such is the irresistible influence of this something, that it is as impossible for man to go to God to take it away, as it is impossible for him to cast it away himself. It imposes on him, therefore, an absolute, natural, irresistible necessity of continuing a sinner forever. In the second place this view of regeneration instructs us that the *new heart* is another something totally distinct from moral choice; created in the very elementary constitution of the soul, without any agency of man whatever. A something which he can in no sense make, and which God is in no sense obligated to give him. Man then is required by his Maker, upon this notion, to do an impossibility. I am obliged to decline receiving this explanation of regeneration.

5. I cannot receive this view of regeneration, because it has no support from the Scriptures. It represents the Holy Ghost to act upon the soul by his *naked influence*, and thus to impart this new nature we have been considering. But the word of God does not instruct us to believe that the spirit operates upon the soul by his simple efficiency: and from the manner in which we are told he does influence the mind, we shall clearly see that no such infused nature is, or can be, the result.

Regeneration, or the change of heart, is, in the Bible, represented as the result of the excitement of the Holy Ghost, acting upon the mind *through the truth*.

Here, to prevent cavelling, Mr. Ross introduces all objections to these views, which he answers by showing that God performs all his work, of begetting, purifying, &c. through the truth. He further adds—

I may safely say there is not a sentence to sustain the notion that the Spirit ever divests himself of his armour of truth and attacks the sinner in his naked efficiency.

If then the Holy Ghost accomplishes his work with the truth, we ask in the next place, *How* he causes it to influence the mind! Here too we have satisfactory information. The Bible authorises us to believe that God causes truth to act upon the mind according to its *natural laws*. Observe, the very fact that he renews the heart through the truth, tells us that he employs it in its usual nature, unless we are given to understand that he does not so employ it. But there is not a syllable

ble authorising us to think truth is applied in any other way. There is not a word to support the idea, that God operates without the truth, and not one to justify the thought that he uses truth in a supernatural manner. Again, God is said to *entreat*, to *beseech*, to *pray*, to *persuade* men to be reconciled to him, and when sinners, as in the case of Agrippa, are *almost persuaded*, they are besought to be *altogether* persuaded:—Hence, when God renews the heart thro' the truth, and we become not only *almost* but *altogether* christians, what is it but the *persuasion* of truth brought to the desired result? Again, sinners are declared inexcusable, because they will not suffer the truth to enter their minds. Of course, when it does prevail, it enters *just in that way* in which they ought to have received it. Again, christians are conscious that Divine truth has influenced them according to the ordinary laws of truth, and in no other way. Man then is regenerated through the *truth*, applied by the Divine Spirit, in the *way* of moral suasion.

Charges Exhibited against Mr. Barnes, minister of the first presbyterian church in Philadelphia, with a few extracts from Mr. Barnes' answer.

From the Christian Register.

1. He makes no mention of the cardinal doctrine of justification by faith.
2. He contemptuously rejects the doctrine of the imputation of Adam's sin.
3. He intimates that the first moral taint of the creature is coincident with his first moral action.
4. He denies that Christ sustained the penalty of the law, and employs language on the subject highly derogatory to the character of Christ.
5. He boldly affirms that the atonement of Christ had no specific reference to individuals.
6. He declares that the atonement, in itself, secured the salvation of no man, and possessed only a conditional efficacy.
7. He maintains that the entire inability of the sinner for holy actions consisted in indispotion of the will; and finally, he declares his independence of all formularies of doctrine, notwithstanding his professed adherence to them.

The atonement secured the salvation of no one, except as God has promised his Son that he should see of the travail of his soul, and except on the condition of repentance and faith.

I assume the free and full offer of the gospel to all men, to be one of those cardinal points of the system by which I gauge all my other views of truth.—I hold no doctrines—and by the grace of God never can hold any—which will be in my view inconsistent with the free and full offer of the gospel to all men; or which will bind my hands, or palsy my tongue, or freeze my heart, when I stand before sinners to tell them of a dying Saviour.

It is supposed that it is an evident reflection on the Deity of a most serious nature, to say that he has required under the penalty of eternal vengeance, that of man, which he has in no sense power to do.

The great principle on which the author supposes the truths of religion are to be preached, and on which he endeavors to act, is, that the Bible is to be interpreted by all the honest helps within the reach of the preacher; and then proclaimed *as it is*—let it lead where it will, *within* or *without* the circumference of any arrangement of doctrine. He is supposed to be responsible not at all for its impinging on any theological system; nor is he to be cramped by any frame-work of faith that has been reared around the Bible.

It must be acknowledged that the Presbytery had some reason for alarm at the avowal of such a doctrine as that advanced in this last extract. A preacher to interpret the Bible by all the honest helps within his reach, lead where it will; and not be cramped by any frame-work of faith! The "Confession" was in danger. The authority of Presbyterians and Synods, and "The General Assembly," was presumptuously questioned.—No wonder Mr. Barnes was assailed and condemned. He however found friends. The decision of the Presbytery was carried up to the Synod, and thence to the General Assembly, which disposed of the matter by a sort of compromise, as stated in a late Register. The division is not healed. It had spread far and wide. Dr. Ely, the editor of the *Philadelphian*, having supported Mr. Barnes, a new paper was established under the name of the *Presbyterian*; the two papers may be considered the representatives of the two parties in the Presbyterian Church, and whenever occasion shall be given to renew the strife, there can be no doubt that they will speak in tones that will shake the walls of a union, which policy far more than a common faith has cemented. G.

Dr. Taylor's Orthodoxy in respect to Human Depravity

Of all the changes in this changing world the changes of orthodoxy sometimes seem the most remarkable. It is perpetually varying with times, places, persons, and circumstances. Take for instance the doctrine of human depravity. Dr. Taylor, one of the Professors of Yale College, in his sermon on this subject, entitled 'Concio ad Clerum,' says, p. 26: "So far as the views of the orthodox are understood, it would seem that we are reduced to the alternative of *renouncing orthodoxy* on this subject in every supposable form of it,—or of adopting one of the following forms; either that *Adam's posterity are one and the same being with Adam*, and so guilty of his first sin by *sinning in him*, or that *God creates in us a sinful nature* or something else, which deserves his wrath; or that *at the very moment of birth we sin with the knowledge of duty*, and as voluntary trans-

gressors of known law; or that we sin without the knowledge of right and wrong even in the lowest degree; or that as free moral agents, we sin knowingly and voluntarily when we become capable of thus sinning. "Those who reject all these specific forms of the doctrine of depravity, must relinquish even the pretence to orthodoxy on this topic, and those who reject the last form of it, and adopt either of the preceding forms, will it is hoped, favor the world with some better arguments on the subject than have hitherto been furnished."

"Some better arguments." So we say. And yet in some of these preceding forms, now in one of them and now in another, here in this and there in that, has the doctrine of depravity been commonly held in the orthodox churches. Nevertheless, Dr. Taylor ventures to reject all four.

Of the first form he says; "To believe that I am one and the same being with another who existed thousands of years before I was born, and that by virtue of this identity I truly acted in his act, and am therefore as truly guilty of his sin as himself,—to believe this, I must renounce the reason which my Maker has given me; I must believe it also, in face of the oath of God to its falseness, entered upon the record, Ezek. xviii. 3, 4."

Of the second form he says; "The moral depravity of mankind does not consist in any essential attribute or property of the soul—not in any thing created in man by his Maker. On this point, I need only ask,—does God create in men a sinful nature, and damn them for the very nature he creates? Believe this who can."

Of the third form he remarks: "Do you say that infants begin to sin at their birth! But some knowledge of duty is requisite for sin, and we know, for the historian has told us of some children who had 'no knowledge between good and evil.' Do you say, the language of the Scriptures is universal, and that all have sinned? The language too is universal, that we are to 'preach the gospel to every creature.' Of course, if your mode of interpretation is right, we are to preach the gospel to infants,—and to animals also!—to every creature."

Of the fourth form he says: "Do you ask, when a human being will begin to sin? I answer, I do not know. Some knowledge of duty is requisite to sin; and we know, for the inspired historian has told us, of some children who had no knowledge between good and evil."

Now we should like to know what of Calvinism any body can discover in the theory of human depravity which excludes the above-mentioned four forms of it! Nor does the fifth form, which Dr. Taylor adopts, bear the least resemblance to Calvinism, if we take it as he states it in the quotation we have already made, viz. "as free moral agents we sin knowingly and voluntarily, when we become capable of thus sinning."

C. Register.

EXTRACT FROM DR. WM. WALTERS.

PENDLETON CO. KY. July 5, 1831.

BRO. STONE:—Not long since I was at a Baptist meeting at P—. The preacher J— D— commented on the 3 of John's testimony. He stated that Nicodemus came to Christ with a lie in his mouth to tempt him; for, said he, How could Nicodemus, being an unconverted man, know that Jesus came from God! After he had closed his discourse, they entered upon the business of the church; the preacher rose and said, that G— M— believed in false doctrine, such as I preached, (designating me by name.) G— M— was then asked two questions; 1st. Did he believe we were born sinners? He answered, No. 2nd. Was faith the gift of God? He answered; faith is the act of the creature on testimony. The preacher then stated, that if every member of the church would fellowship G— M— he could not; and that every one that did not hold up his hand, should by him be considered opposed to the truth. Some of the church stated that if they entered into doctrinal points, they should not vote, as they also might be implicated. But Mr. G— M— who was their Clerk, was excluded for the *heresy* above stated. The preacher then observed, that the doctrine, preached by me, A. Campbell and others, had damned thousands, and split up the Baptist churches—that God did not like it—that the Devil did not like it, and that he would oppose it. The same day I found that a number of the church believed as Mr. G— M— did.

REMARKS.

When I first read this specimen of modern orthodoxy, and clerical despotism, I thought it unworthy of a notice in the Messenger. But upon mature deliberation I determined to give it a place, for two reasons; the first, that our cotemporaries might blush at, and avoid such a course; and secondly, that posterity may be thankful, that they are happily delivered from such clouds of ignorance. I admire the simplicity and honesty of the preacher, who acted up to his professed system, irrespective of its glaring contrariety to the scriptures, especially on the doctrine of faith. But I must express my full disapprobation of the course of that part of the church, who, believing as the accused did, were so gagged with servile fear, that they remained silent in his defence. EDITOR.

OF THE OPERATIONS OF THE SPIRIT IN SALVATION FROM SIN.

This has long been, and yet is, the subject of controversy among the religious. It does not yet appear to approximate to an end, but continues to be an unhappy cause of altercation. All do certainly believe that Divine operations are absolutely and indispensably necessary for salvation from sin. They differ

as to the way or mode of these operations—Some believe that the Spirit operates on the soul *immediately*, or without means—Others that he operates *mediately* or by means of the gospel believed—Some believe that his operations are *direct*; others that they are *indirect*—Some believe that his operations are physical; others, that they are moral. I have long since thought that the disputants have run to extremes from truth. They appear to labor under an ignorance of the terms used in the controversy, and therefore attribute ideas to them not acknowledged by the opposite parties. In order to avoid confusion, I have presented the subject without those technical terms in the following manner.

1. Suppose God should extend his arm from heaven, and give to me, a poor sinner, the Bible; and should thus address me, 'Take this book—in it are all things necessary for you to know, believe and do—but you cannot know, believe, nor do them, till I, in my sovereign time and way, give my Holy Spirit to enlighten and renew your minds. On this plan, it would be consummate folly in me to attempt to know, believe, or do any thing contained in the book. To be consistent, I should lie inactive and wait for that sovereign power and time, if, *perhaps*, they may ever come. As well might the Bible be given in a language unknown, and unknowable to the world. What folly would it be to make a sacrifice of so much labor, money, and human life in printing and sending the Bible to the Heathen nations! What a heartless work to preach it to sinners in the land of Bibles! Can it be consistent with infinite goodness, that God should require a sinner to know and believe what is unknowable! and to do what is impossible! What should we think of a father, who should require of his little son, born blind, to read a book, and should unmercifully abuse him for not doing it! Or should he call his little child, born deaf, to come to him; and because the child did not hear and obey he should be sorely chastised! Or should he require his little son to do an impossible work, and beat it to death for not performing it! Would not all execrate the merciless, unreasonable monster! Could we conceive of a character more hateful! Will any apply this to God without trembling! If it be not blasphemy, I know not by what name to call it. This represents the theory of *immediate* operations of the Spirit in the salvation of the soul.

2. Suppose God should hand me, a poor sinner, the Bible, and should thus address me.—Take this book—in it are all things necessary for you to know, believe and do—there is nothing in it, but can be known, believed and done by you—by this book regenerate, quicken and save yourself—expect no other power, help or aid from me

This is the extreme from the former plan, and appears to me equidistant from truth, and equally dangerous to the souls of men. On this plan it would be folly, if not presumption, to

pray to God for his Spirit, or for any help or blessing. To be consistent, is not to pray at all, but to labor incessantly to save our souls by the means of the word. The former plan has no use for the word; it is nothing—it is entirely kept in the back grounds out of view—the latter makes the word every thing; and attributes too much to it; it seems to put it in the place of God himself, and makes it the agent, rather than the means. This plan is philosophy christianized. It may make a moralist; but not a spiritual christian. Some have represented this scheme by the physical or natural world. God has given to the natural world certain laws, as cohesion, attraction, gravitation &c. By these laws, or means, he causes the world to revolve and continue in order, without any direct or immediate operation. So has he given to the moral world certain laws, as in the New Testament, which laws received and obeyed by the moral world, or by mankind, will put them right and keep them right, without any immediate or direct operation of God. The idea is captivating, and may have captivated some. It may suit the perfect and sinless angels, or sinless beings; but, it is believed, for the depraved sinful world, the system will be found defective. The plan is completely sophistical. In the natural world the laws are divinely infixed, by which it revolves and continues in order, but in the moral world, the laws, once divinely infixed or written on their hearts, have been deranged and effaced, and the laws now given in the New Testament are *without* them, or not reinfixed, and cannot be, till God writes them there, according to the covenant of promise.

3. Suppose God should from heaven, hand me, a poor sinner, the Bible, and should thus address me: Take this book—in it are all things necessary for you to know, believe and do—it is intelligible, and credible, and suited to your capacity—in it are exceedingly great and precious promises to the obedient believer—believe and obey what is there written, and I will give you the Holy Spirit, a new heart, a right spirit; I will give you every promise of the New Covenant for time and eternity. On this plan I should be encouraged to activity and obedience, in the confident expectation of the divine aid, and the fulfillment of every promise.

To illustrate the subject I will introduce a case. A diseased woman had spent her living with physicians to no good effect. She was at a certain time where Jesus was preaching, and performing miracles. She believed he could heal, if she were only to touch the hem of his garment. She approached, touched, and was instantly healed. The Saviour inquired, who touched him—The poor woman expecting a reprimand, confessed. Jesus said, "I felt virtue go out of me," which virtue healed the woman. He said to the woman, Thy faith hath saved thee; go in peace. Did her faith really save her? or was it the virtue that flowed from Jesus? Her faith only led her to

act in going to Jesus, and touching the hem of his garment—through this means the virtue, or power, or Spirit of Jesus flowed from him *directly* to her salvation. So by the word of God we believe in Jesus—that he is able and willing to save us—believing we come to him, and his Spirit, power, or virtue flows from him to save us from sin, its power and dominion. The woman's faith saved her only as a means; so when we are said to be saved by faith, by the gospel &c. we view them only as the means by which the work of salvation is effected—by which we receive power to become the sons of God.

I fear that they who view the Bible as the agent, rather than the means of salvation, will, by acting on their theory awhile, and finding it defective, become discouraged; and having lost confidence in the scriptures as able to do the work of salvation, will either fly back to mysticism, or forward to scepticism. I fear, some of our brethren have been decoyed to step from the rock of salvation into the deep waters, and are now struggling for life. Poor brother, or sister, remember sinking Peter, "Lord, save I perish." Jesus is near you, and yet able and willing to save you, if you call upon him. "If any man among you, lack wisdom, let him ask it of God, who giveth liberally unto men, and upbraideth not; and it shall be given him."—Paul prayed for those, who could not hear his prayers, and asked such to pray for him—He believed God could, and would answer those prayers uttered in faith. So does the

EDITOR.

The Western Luminary of Aug. 3, has ushered to the public view a production of Thomas Cleland D. D. in which he not only assails the character of Elder Thomas M. Allen with great rudeness, but also discharges some of his sectarian venom at us. We cannot notice this man, for reasons we have stated long since, but not for those stated by the Doctor; therefore we offer nothing in reply to his remarks about "the external costume—internal furniture—or editorial complexion of the Messenger." It is to an impartial public we look for patronage, and for an expression of opinion in reference to the character, and standing of our paper; and not to devotees to sectarianism and bigotry. We are sorry that a lady of high respectability, both with respect to her character and parentage, should be also dragged by him to the gaze of the public, as "a lady of rather singular habits." These habits are undefined, and left to conjecture; every one as a Yankee may guess. And why is she thus noticed? Because she preferred the church of Christ to the Presbyterian.

EDITOR.

*Extract from Elder T. M. ALLEN to the Editor, dated }
Aug. 9, 1831. {*

On the first Lord's day of this month, and on Friday and Saturday before, I preached in Cynthiana and its vicinity. My

congregations were generally large and very attentive. On Lord's day three professed faith in Christ, and united with the church; these I immersed with one more, who had with two others united the Sunday before, at which time brother Gano preached there. From my extreme debility of body I was compelled to leave the meeting on Sunday, under very encouraging prospects of considerable additions to the church. I have recently immersed five others in other congregations.

I am requested by the friends in Cynthiana and its neighborhood, to inform our brethren and friends abroad, that ample provisions will be made for the accommodation of all, who may attend our annual meeting (Conference) on the 3d Sunday of Sept. beginning on Friday before.

Extract of a letter from bro. Tho. Carr to the Editor, dated,

LIBERTY, Ia. July 21, 1831.

BRO. STONE;—A Christian church was constituted here by bro. N. Worley the last of May of 25 members, 10 more have since been added. We have refreshing seasons—many appear to be anxiously seeking the Lord. Bigotted sectarians are grumbling against us. The cause is the Lord's and must prevail. We have a brick meeting house under contract, and expect shortly to have it inclosed. We wish preaching brethren to visit us. The harvest is plenteous, but the laborers are few."

Elder C. SINE of Timber Ridge Va. writes that he had just returned from Baltimore—that truth in that city is triumphing, and the prospects of liberal christianity are brightening. In his own neighborhood about 20 had united with the church within a year. Bro. Sine proposes a few queries to be answered:

1. If Baptism is the "*sine qua non*," without which nothing can be done acceptably, Why did Paul thank God that he had baptized none of the Corinthians, but Crispus and Gaius and the household of Stephanas? Is it not strange that if baptism be the ancient gospel, that Paul was not sent to baptize, but to preach the gospel?

2. If baptism be regeneration, or the regenerating act, or the converting act, or the act through which we have our sins remitted, so that it is not proper to have Christian fellowship with any not baptized, Why did Ananias call Saul his brother before he was baptized? and is likely that Ananias would have called him brother a few days before, when breathing out threatnings and slaughters against the disciples?

Ans.—This latter query may be answered by asking another question, Why did Paul and other apostles call the persecuting Jews brethren? as Acts iii. 17. vi. 2. xiii. 26 &c. The first query, it is hoped, will be answered in another number by some qualified correspondent.

EDITOR.

The Union Christian Conference met at Flower creek Pendleton co. Ky. Aug. 5, 1831.

Elders present, George Fisher, John G. Ellis, Daniel Roberts, John Douty, and Wm. Walters. Daniel Roberts was chosen Moderator, and Wm. Walters Secretary. Letters and reports received from the following congregations, viz: From Republican, Campbell co. Ky. No. of members 25—Regular meetings 1st Lord's day of each month. From Flower creek Pendleton co. Ky. No. of members 53—Regular meetings 2nd Lord's day of each month. From Francis McHenry's Pendleton co. Ky. No. of members 30—Regular meetings 4th Lord's day in each month. Report by bro. Cooper from Union, Boone co. Ky. No. of members 40—Regular meetings 2nd Lord's day of each month. Report by bro. D. Roberts from Manchester and Hogan, Dearborn co. Ia. Manchester 40 members—Regular meetings 4th Lord's day in each month; and Hogan 40 members—Regular meetings 2nd Lord's day in each month. Agreed that our next conference be held at Republican meeting house, Campbell co. Ky. commencing the Friday before the first Lord's day in Sept. 1832. Agreed that bro. B. W. Stone be requested to publish the proceedings of this Conference in the *C. Messenger*.

DANIEL ROBERTS, *Mod.*

WILLIAM WALTERS, *Sec.*

DRY CREEK KY. Aug. 11, 1831.

BRO. STONE—I feel truly gratified to have it in my power to inform you, that our Conference was brought to a close with the good feelings of brotherly love, and Christian fellowship. Our regret was mostly on account of not having it in our power to see and be with yourself, and some of our preaching brethren in the upper counties of this state (Ky.) at our Conference. Permit me here to state to you, and our preaching brethren in your section of country, that it is the special request of our brethren in the bounds of our Conference, that as many of you as can visit us at our next conference, do so. Although I have not the pleasure of announcing a great revival amongst us, yet I have great reason to thank our Heavenly Father, that he has been pleased to add believing souls to our numbers, since our conference of 1830; which you may discover by comparing our present report with that of 1830.

At our conference the gospel of Jesus, the great head of the church, was preached in its native simplicity and purity, to the consolation of christians, and to the convincing of sinners; and on Lord's day a large number of christians recorded the love of Jesus in surrounding his table. May God prosper his cause and kingdom to earth's remotest bounds.

I am yours in the Lord,

J. G. ELLIS.

From the Christian Register.

SENTIMENTS OF DR. TUCKER OF NEWBURY IN 1768.

Human uninspired compositions, such as catechisms and confessions of faith, and those larger writings called bodies of divinity, may, I apprehend, be of good use among Christians, as they are supposed to represent, with some considerable justness, and in an orderly and connected view, the main principles and duties of religion. I think, an unjustifiable and ill use is made of these writings, whenever they become tests of orthodoxy, and are improved against any, under that character.

The sacred scriptures contain the revelations of God; and Protestants, from their very principles, as such, are obliged to acknowledge these to be the only rule or standard, by which the truth of religious opinions and doctrines is to be tried and judged of.

All these human, uninspired composures therefore; all bodies of divinity, whether greater or less; all confessions of faith, whether Scotch or English; and all catechisms, whether longer or shorter; these are all, just like our common sermons (upon a level with which they all stand,) to be received as the truth, only so far as they appear to agree with the word of God, and to express the sense of the sacred oracles; and every man must judge for himself how far they do this.

The question then arises—Who has a right or authority to make these the standard of religious opinions, and doctrines? Who has a right to require others to consent to them as the truth, and authority to censure them as heretical, if they will not? No one, I imagine, can, with any color of reason pretend to this authority, but he who can assume to himself the power of infallibility; because no other can be sure that he does not require a consent to error and falsehood instead of truth; nor could any other, I think, challenge a right to see and judge for his neighbor.

But, it must be observed, that all have an equal claim to infallibility; every one therefore has an equal right and authority, to require others to consent to what human writing he shall think proper, as the truth; a plain consequence from which I conceive, is this that no man, nor any number of men, have any right or authority at all to do this. For to suppose a man has authority to impose his confession upon his neighbor; and, at the same time, to suppose his neighbor has the same authority over him, *i. e.* that they have authority to impose confessions upon each other, and yet are obliged to submit to each other, is a very palpable absurdity.

If they who are required to consent, are to make these exceptions, they may, doubtless, except against as much as they think proper, and against the whole of such human composition; if they judge it not agreeable to the word of God; and if they have a right to do this, their doing it ought to be no offence;

for a man's doing what he has an acknowledged right to do, certainly ought not to offend any body. And this is reducing these human compositions exactly to their proper state, i. e. to nothing at all as a standard of revealed truth.

Let these human writings be kept in their proper rank and place, and be made use of for their proper ends, i. e. as general schemes and summaries of religion, drawn up by fallible men; not to be imposed upon any, as necessary articles of faith, but to be examined by the word of God, and received, or not received for truth, according to every one's understanding and judgment. Thus they may be, not only harmless, but instructive and useful things among Christians. But to demand any one's explicit consent to them, by subscription or otherwise, as a necessary qualification to any office or privilege in the kingdom of Christ, appears to me arbitrary and tyrannical; inconsistent with the liberty of private judgment, and destructive of the sacred rights of conscience; and much better calculated to make men hypocritical and corrupt, than to prove their sincerity and soundness in the faith.

[Extract from Letter xii of Dr. Worcester's *Letters to Christians*.]

FALSE STANDARDS OCCASION FALSE ESTIMATES.

Mankind in their commercial dealings are often defrauded by the use of false balances, weights, and measures. In the concerns of religion, standards are used for estimating the characters and actions of men. Here, as well as in commerce, there may be false standards by which men may deceive, and be deceived. By adopting a false standard, the people of one sect may overrate their own worth, and undervalue the worth of people of other sects. It hence becomes a serious question whether false standards are not in use at the present day? and whether these are not the occasion of much censorious judging, as well as of self-deception?

Ever since christians were divided into sects, creeds or confessions of faith have been set up as standards of character, or tests of moral worth. That many of these standards have been false may be obvious from the following considerations—

1. In all the creed-making sects, each sect has a standard of its own, which is different, and in some particulars often directly opposite to that of another sect. Of course, there must be a false standard with one or the other, and perhaps with both of the two clashing sects.

2. It is a known fact, that the creed of a sect may become so changed in a course of years, that what was once deemed essential, is afterwards deemed erroneous; still the sect may retain its distinctive name.

3. All party standards are formed by substituting the inferences or explanations of fallible men for the language of the inspired writers: and these tests, formed in the words of man's

wisdom, are preferred to the language of the Bible, and are passed as a substitute for the word of God, as bank-bills are made a substitute for silver and gold. Is there nothing in this of too near an approach to self-sufficiency and self-exaltation?

4. "The poor have the gospel preached to them"—was a circumstance mentioned by our Lord, as a proof that the gospel day had commenced; because it had been predicted that such should be the case in the days of the Messiah, and that the way of holiness should be so plain as to be easily understood by the illiterate and the way-faring man. But what advantage can the gospel be to the illiterate and to children, if they are to be measured by such standards as have been adopted by many of the creed-making sects? How great a portion of those who give their assent to such creeds, are totally incapable of judging of their truth or correctness. Suppose I should subscribe to a creed in a foreign language with which I am unacquainted, to obtain christian privileges; what would be thought of me? and what should be thought of those who require such a subscription?

5. So far as articles of faith are made a test of character in the New Testament, they are the following:

That Jesus is the Messiah, the Son of the living God: and That God raised him from the dead.

A belief in the first of these articles was the test of discipleship during the ministry of Christ. After his crucifixion, a belief in his resurrection became necessary to a belief that he was the Messiah. Hence a belief in the second article was required, as added by the apostles. Accordingly Paul in stating the faith required said, "That is the word of faith which we preach—that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." John, in stating the object for which he wrote his gospel, said, "These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." To persuade people to believe the two articles which have been named, was the great object of the sermons recorded in the Acts of the apostles. These, if I mistake not, are the only articles of faith, a belief of which is spoken of in the New Testament as necessary to the christian character, or as connected with regeneration, pardon, or eternal life.

A cordial belief in these articles naturally led to obedience to the precepts of Christ, and these are the appointed standard or test of moral character. Avowing a belief in Jesus as the Messiah, appears to have given such satisfaction to the apostles, that, on such a profession, 3000 persons were admitted as converts or believers on the day of Pentecost, the very day on which their profession was made. To be a disciple of Christ then, meant to be a pupil or learner in his school. For admission to this school, or the church of Christ, no articles of

faith were proposed as terms, but the two which have been mentioned. We are not, however, to suppose that nothing was required of disciples but a belief in these articles, nor that Christ instituted no other test of moral character. As the followers of Jesus were then a persecuted people; to acknowledge him as the Messiah under such circumstances, afforded much evidence of integrity of heart; and when a person made this profession, he implicitly professed a desire to come under the guidance of Christ, and a willingness to conform to his precepts and example. Henceforth the precepts of Christ were to be regarded by him as the rule of duty, and the test of christian character. That this is a correct view of the subject may appear from the following passages:—

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will of my Father* who is in heaven." Mat. vii. 21. "Therefore, whosoever heareth these sayings of mine, and *doeth them*, I will liken him to a wise man who built his house upon a rock"—v. 27. "And whosoever does not bear his cross and come after me cannot be my disciple." Luke xiv. 27. "He that hath my commandments and keepeth them, he it is that loveth me."—John xiv. 21. "If ye keep my commandments ye shall abide in my love." John xv. 10. "This is my commandment, that ye love one another as I have loved you"—v. 12. "Ye are my friends, if ye do whatsoever I command you"—v. 14. "Hereby do we know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments is a liar, and the truth is not in him." 1 John ii. 3, 4.

Besides these plain declarations, as to the proper standard of christian character, we are assured both by Christ and his apostles, that works of obedience will be rewarded at the final account, and that works of disobedience will be punished.—But where shall we find in the Bible, the least evidence, that any man will be rewarded or accepted on account of his belief of such doctrines as are, at this day, made the test of christian character? I know not; and I suspect that, after due examination, every honest man will be able to say the same.

RUTLAND, AUG. 4, 1831.

BRO. STONE:—I am well through mercy, though in great haste, and can only state that I have just returned from an extensive tour to the west, in which I saw clearly displayed much of the power of God, in the awakening of sinners, and in the comforting of the saints.

I am to start very soon to the east, and have only time to ask you to lay before the public the following notice.

B. H. MILES.

Elder Barsillia H. Miles, having left his former residence in Rutland Ohio, and become itinerant; has resigned the office of Postmaster at that place; and wishes all communications, relative to the office, to be addressed to Sam. T. Paine present P. M.

THE INJUNCTIONS AND EXAMPLE OF CHRIST.

In Dr. Worcester's "Letters to Christians," recently published, we find the following pertinent remarks on the practice of censorious judging so prevalent among the different sects of Christians.

C. Register.

Among the numerous injunctions of the Saviour there is perhaps not one which has been treated with less respect or more frequently violated than the following:

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete it shall be measured to you again." Matt. vii. 1, 2.

Luke has expressed the injunction differently:

"Judge not and ye shall not be judged. Condemn not, and ye shall not be condemned." Luke vi. 37.

How very little are these injunctions regarded by different sects of Christians in their treatment of one another! It will be pleaded that no one can suppose that Christ meant to prohibit all kinds and instances of judging. He could not mean to prohibit judicial decisions in courts of justice, and probably nothing was prohibited by these injunctions but what may properly be called rash and censorious judging or condemning one another. Be it even so. What then is rash and censorious judging? If I judge and condemn my brother as a wicked man merely because he dissents from my opinion respecting some important texts which we both admit to be genuine Scripture, am I not chargeable with rash and censorious judging? Or if I say that it is owing to the wickedness of his heart that he dissents from me, is not this rash and censorious? How often has the censorious accuser been the one in error? Was not Jesus in the right, as to his opinion of what it was lawful to do on the Sabbath? Yet on account of his healing on that day, the Pharisees ventured to say, 'We know that this man is a sinner.' Why then may I not be liable to a similar error when I thus judge my dissenting brother? If I am not inspired, how do I know that the error is not on my part? Or that my brother is less honest than I am in his inquiries after truth?

The reason given by Christ why we should forbear judging is deserving of notice. "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." This I do consider as similar to the admonition given Peter, "For he that taketh the sword shall perish by the sword." It was not, I conceive, the intention of our Saviour to be understood in either case, that the wrong done would in every instance be retaliated; nor that those who should retaliate would do right; but to forewarn his disciples of what would be the natural consequence of such rash and injurious measures. As a motive to forbear such conduct, he would have his disciples keep in view the common retributions of providence, even in the present state. Now what is more

common than for censorious persons to be censured! Or for warriors, duellists and assassins, to perish by the sword, or suffer a violent death?

Another precept of Christ is this—"All things whatsoever ye would that men should do to you, do ye even so to them." This precept is as applicable to judging one another as to any part of human conduct. But where is the Christian who "would" that his brother should impute supposed errors of opinion to the wickedness of his heart? If I would that others should forbear thus to judge me, then of course I should forbear thus to judge them. This is called the Golden Rule on account of its excellence. But alas, how often is it treated by professed Christians as of no worth at all!

OBITUARY.

Departed this life on Tuesday the 19th of July last, of a bilious fever, after an illness of thirty-five days, ABRAHAM REMAY HATCHITT, son of Elder *Joseph Hatchitt* of Ia. aged fifteen years and nine months. Previous to his sickness, he became serious, and was thought by his friends to be under religious impressions. During his affliction he was constantly engaged in prayer, when he enjoyed respite from pain, or was not overcome by drowsiness. At length he professed to enjoy peace with God through our Lord Jesus Christ. A few days previous to his death he pronounced the following words with an audible voice:

"O Jesus my Saviour I know thou art mine,
For thee; all the pleasures of earth I resign;
Of objects most pleasing, I love thee the best,
Without thee I'm wretched, but with thee am blest."

The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord. J. H.

Also died a few months before MARGARET MILLION, consort of Dr. *Million* of Bourbon co. Ky. She was truly among the excellent of the earth, a Christian in deed as well as in name. She was young, when cut off by a sudden death, yet had she united herself with the church some years before. She was not surprized at death's approach, but with boldness met the tyrant and by faith triumphed.

SOLITUDE.

Crowded towns and busy societies may delight the unthinking, and the gay—but solitude is the best nurse of wisdom.

In solitude the mind gains strength, and learns to lean upon herself: in the world it seeks or accepts of a few treacherous supports—the feigned compassion of one—the flattery of a second—the civilities of a third—the friendship of a fourth—they all decieve, and bring the mind back to retirement, reflection, and books.

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"Prove all things: hold fast that which is good."—PAUL.

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From the *Millennial Harbinger*.

REVIEW OF ARCHIPPUS—No. V.

AFTER reading the above essay, no person, I think, can say that I have erred in representing this writer as making a difference between the meaning of baptism to a Jew and to a Gentile. Why, else, all this explanation of the differences subsisting between the state and circumstances of the Jews? Why so often contrast them with the Gentiles, and Peter's address to them with his speech to the Gentiles, if he preach not one baptism for the Jew and another for the Gentile! Immersion, as respects the *action*, is the same whether man, woman, child, table or cup, be put under the water. It is the meaning of the act which characterizes it; and if immersion has one meaning to a Jew, and another meaning to a Gentile, then there are two baptisms instituted by Jesus Christ. This I contend is the legitimate import of the above essay. But the writer does not mean what he says! He explains himself as making no difference between the Jew and the Gentile, as respects the meaning of immersion. We must, then, ascribe to him what some of our good preachers ascribe to the Holy Spirit, viz: "He says one thing and means another."

But Archippus will tell us that he reasons upon the differences between the Jews and Gentiles, not to show that Peter preached baptism for remission to the Jews, and baptism because of remission to the Gentiles, but merely to justify the style that Peter used to the Jews. For, in truth, according to him it is only a difference in style; and the Jews, owing to their peculiar circumstances, ought to be spoken to in one style, and the Gentiles in another. This is his plea, as I understand him.—Well, then, it follows that if the difference in style be merely rhetorical, and not logical; if it be only in the selection of synonymous words, and not of words conveying different ideas, baptism must mean the same thing to Jew and Gentile, and the question will be, whether shall we explain literally the address

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to the Gentiles by that to the Jews, or that to the Jews by the address to the Gentiles? May we not rather say that Peter spoke the meaning of baptism literally in his first address; and that if ever he spoke of it in any other style, his meaning must be ascertained from his first address, when the introduction of the institution required the greatest plainness? We have, we think, all the principles of interpretation in our favor, and against Archippus: for according to his own exposition the difference is only in style, and reason and universal usage require that we explain every other address by the first, and not the first by the subsequent addresses.

Admitting then, for the sake of argument, that there is a difference in the style of his address to the Jews from that to the Gentiles, and that baptism means the same thing to Jew and Gentile, only expressed differently, because of differences in their condition, the question will be, whether we shall learn the meaning of baptism from the Pentecostan address, or from some subsequent address? *This is the only question which lies between us, on the hypothesis that he give up his Gentile baptism as not of a different meaning from the Jew's baptism.* I repeat it again, the question now is,—*whether shall we learn the meaning of baptism from the Pentecostan speech, or from any subsequent one addressed either to Jew or Gentile?* I answer, from the Pentecostan, and for the reason already assigned.

It was the *first* time that the christian immersion was ever preached: it was the *first* time that the gospel, as perfectly developed, was ever announced; it was the *first* time that the Apostles spake under the last commission; it was the *first* time that Jesus was proclaimed on earth, after his ascension into heaven, as a "Prince and Saviour to grant reformation and forgiveness of sins;" and it was the *first* time that the Apostles spake under the full influence of the Holy Spirit, and therefore it was the most appropriate time, to open the meaning of the institution. This is in effect the argument used by all the intelligent Baptists against those who plead for sprinkling. It is admitted that the first baptism was in a river, that it was literally an immersion, and that no subsequent allusions to the blood of sprinkling can weigh against the clear and fair import of the word or action as first explained. I use their own argument when I say, that we are to expect the full and explicit development of an institution at its first promulgation. If I err, the Baptists have always erred in their reasonings against their Pseudo-baptist brethren; for this is the strong plea of every Baptist writer, that we must examine the first preaching under the commission to know *who was to be baptized*, and how the action was to be performed. When they reason from the Epistles and other remote documents, we tell them we are not to learn the literal import of an institution from mere allusions, or oblique hints, or figurative representations, but from the distinct and primary discourses of the Apostles upon the subject. This is

reasonable; for when any new custom or institution is introduced, then, if ever, it must be explained. So it was with circumcision, the passover, and the Jewish feasts. They are only once fully explained, and that is on their institution. So was the Lord's Supper at the time of its institution; and so, I argue, was the christian immersion, commanded in the charge given to the Apostles. On this ground I stand, in answering this question; not because we cannot establish our views from even the first Epistle of Peter, as well as from many other passages in the book, but, were there not another, we must contend that the first time an institution is commanded, it must be most fully and literally explained: for that *has always been God's time*, and right reason says it is the proper time.

But to this reason we might add another, of very considerable weight. This discourse on Pentecost was addressed to "persons out of every nation under heaven." No person ever did, since or before, address such a congregation as that which Peter addressed on this occasion. "Men of every nation" were spoken to; Jews and proselytes indeed they were, but they were born in all nations, and spoke all the tongues of their native countries. Some thirteen or fourteen of the nations are mentioned, not as the whole, but as a specimen of men of every nation under heaven. Now as these persons were all addressed in their own languages, and all taught the same views of immersion, it was of the utmost consequence that, returning back to their homes enriched by the Gospel of Jesus, they should carry with them a literal and explicit development of this institution; because, as they understood all the nations whither they resorted, and all the persons with whom they conversed, after their return, must learn the meaning of this institution from them. If Peter told them to be immersed for the remission of their sins, they would tell all nations to be baptized for the remission of their sins; or if Peter told them to be baptized because their sins were pardoned through faith and repentance, then they would tell the same story to all nations under heaven whither they went. Not only, then, because it was the *first* time the Reign of Jesus was announced and christian immersion introduced, but also because it was spoken to the whole world in convention, and from that people to spread every where, it became necessary to speak clearly and unambiguously upon this subject.

Hence we are constrained to understand every other speech on immersion, and every allusion or reference to it, by the Pentecostan address; and if, as our friend Archippus *now* pleads, there are not two baptisms, one for Jews and one for Gentiles, but only a difference in the style or manner of representing it, then it follows that all differences in the form of address, phraseology, or figure, being necessarily to be explained and understood by the first speech, we have only to inquire what is the fair import of the institution as proclaimed on Pentecost,

This will settle the whole controversy, unless there be two baptisms, or a baptism which means one thing to Paul and another to Cornelius; and that we have seen is equal to two baptisms.

The question now is, *What is the fair construction or the literal import of the immersion which Peter preached on Pentecost?* Archippus is too candid, too honest, to dissemble here. He admits that remission of sins is promised through or in immersion to the 3000 of all nations under heaven. "I confess," says he above, "that the phraseology used in these cases (the Pentecostan and that of Saul of Tarsus) authorises this belief:"—to this he adds, without explanation, "*in a good degree*," "and I have no controversy with those who entertain it." But he will have the words used to the Gentile congregation in Cesarea substituted for those on Pentecost, rather than those on Pentecost substituted for those in Cesarea. His "good degree" is a mere salvo, a special exception in favor of his own peculiarity: for he does not define this "good degree," nor say aught about it. He, in fact, admits that Peter's words on Pentecost teach immersion for the remission of sins, preceded by faith and reformation. This he does, and will admit. In truth his *convictions* of this had almost forced him to a new theory, that there is an immersion for Gentiles whose sins are pardoned, and one for the Jews whose sins were not pardoned. This latter opinion he will not now defend; and only attempts to prove that in explaining immersion to Gentiles we should substitute Peter's sermon in Cesarea for that on Pentecost; or, perhaps, that will not suit so well, as there is some ambiguity in the meaning of baptism as proclaimed to the first Gentile audience: but that we should preach *justification or pardon through faith alone*; and dispose of Peter's words as well as we can, as some bold eastern figure, as some rhetorical license, of such latitude as to give play to the imagination of the Arabian, Persian, and Mesopotamian genius when carried from Jerusalem to their own country.

The question "*What shall we do?*" proposed by the penitents in Jerusalem, appears to be better understood by Archippus than by others who are daily quoting it. The persons who proposed this question, with all their circumstances, must be taken into the account before we understand the answer. They were Jews and devout proselytes. They were all acquainted with the law and the prophets. They were all *now* BELIEVERS in Jesus Christ. THEY HAD FAITH AND REPENTANCE. They only wanted information, or to "*reform and be immersed*." They knew nothing in the law or prophets which reached their case; none of the sacrifices, none of the sources anciently ordained could relieve them: "*What shall we do, with a reference to this Jesus, this new economy, and to ourselves?*" "*Reform and be immersed, every one of you by the authority of the Lord Jesus, for the remission of your sins,*" was the oracle of God to them.

Now my question to Archippus is, *Had all the world been there assembled, and could they all have heard the same discourse, and proposed the same question, would not Peter have given them the same answer?*

The truth appears to be this; There are more fears entertained touching the bearing of this view of christian immersion upon the sects, and upon the "evangelical" views of *justification by faith alone*, than there is either argument or proof to oppose it. I find no reasoner who has courage to argue the question fairly out, and those who begin to debate it soon lose sight of the proper question, or merge it in some speculation upon grace, faith, regeneration, &c. For our own part we are willing to examine every question, to discuss every topic upon its own merits, and to bow to the authority of the Book. We find no difficulty in understanding the sayings of the Apostles on all those subjects touching grace, faith, repentance, &c. We may, perhaps, yet show that there is nothing more consistent with the teaching of the Apostles concerning justification or righteousness by faith, than immersion for remission of sins.

Indeed, we have yet to meet with the first objection of any real merit against the literal understanding of Peter's command to the inquiring Jews. And as there is no difference between the Jew and the Greek, as "all have sinned and come short of the glory of God," and as the Gentiles were "dead in trespasses and in sins," and sold to idolatry, they stood in as much need of forgiveness as the Jews. But in those remarks we have confined ourselves to the main objection, which runs through the preceding essay; and as the ground of Archippus' reasoning has been examined, we shall leave these reflections with him until the moon changes again.

Dover, Ohio.—July 18, 1831.

BROTHER STONE;—I am well satisfied with the matter contained in the Messenger as I believe all my acquaintances are. The "conference" is deserving of strict attention, and is, I believe, conducted in a better spirit, and on better principles, than any of which I have ever been a spectator.

There are some remarks in "Archippus No. 5," that, either, if scriptural, have eluded my researches, or I have read them through a "jaundiced eye," which is not improbable.

One, in particular, is, "He corresponded in these respects with his maker; and, possessed of immortality, he was like him." I am willing to confess that the ideas I have formerly entertained of immortality are here completely exploded. I had, by some means, concluded that, as the scriptures expressly said "God only hath immortality," that had that attribute of the almighty been the likeness between God and man, the fall never could have happened. I know it may be argued, as Archippus has done, that "before the fall religion was natural to man," and consequently was, and is, the tie that made God and man

of the same likeness. But from thence we cannot infer that immortality as natural ever was conferred on man, any more than we can impute almighty power from the same cause. We know 'tis a hazard, at best, to risk an opinion concerning what man was before the fall. That he was purer and happier than after, is admitted; but that being made in the likeness of God implies any thing like an indication of possessing equal attributes, is what I am not yet convinced of. "God is not tempted, neither tempteth he any man." I am therefore led to look to some other source than the attributes of God, conferred on man, for that likeness. If I understand that happy state of existence, to which, I hope Archippus and thousands of the Human family are, by patient continuance in well doing fixing the eye of faith and hope upon, as the ultimate goal of their wishes, it is a state where temptation never can reach us, where death can never enter, and change and grief are unknown. Such being the state of Immortality, taught in the scriptures, I have from that source received my ideas of it; consequently have been unable to place Adam in that situation. It is not for the sake of argument that I have made these remarks, but from a desire either to be convinced of an error, if in one, or established in my present ideas. I am willing to acknowledge that I am yet susceptible of improvement in understanding the scriptures, and shall be glad to profit by the teachings of one, whom I esteem capable. I am indebted to Archippus for some excellent ideas, or rather the combination of some scriptural ideas, in perusing which I have taken much pleasure.

JUVENIS.

TO JUVENIS.

You, my young brother, have concluded that because it is written "God only hath immortality," therefore no other can be a partaker of it.—Will not the same conclusion follow, that, when God is said to be, "only wise," therefore none else can be partaker of wisdom?—that, when it is written, "God only doeth wondrous things," (Psalm lxxii. 18.) therefore no other can do them!—In the latter cases you will acknowledge that the power and wisdom of God can be communicated to others, and what hinders us from concluding that immortality can be communicated also? We are assured that it will be communicated: for the saints shall ultimately possess it, as a promise of the Father. You will, by a little reflection, be convinced that Eternal existence, and immortality, are two very distinct ideas, and very far from being convertible terms. The wicked, we believe, shall forever exist, but without immortality; the righteous, shall exist forever with it.—I can as easily conceive how sinless Adam existed in glory, honor and immortality, as how sinning Adam existed without glory, honor and immortality; I can see nothing absurd, or contrary to sound doctrine in the idea that Adam before he sinned was possessed of glory, honor

and immortality—that these by transgression were taken away—and that by the Saviour they shall be restored finally to the obedient believer. The scriptures certainly teach us that God only hath power, wisdom, immortality, holiness, &c. in eternal, infinite, unchangeable perfection—he is the fountain of all perfection, and from him proceeds every good and perfect gift to his creatures, immortality not excepted.

These thoughts I have suggested for your consideration. If they should have the effect of leading you to search the scriptures for correct information, I shall have gained my object.

Your fellow-servant of our Lord Jesus.—EDITOR.

QUERIES BY ELDER C. SINE.

If Baptism is the *sine qua non*, without which nothing can be done acceptably; why did Paul thank God, that he had baptized none of the Corinthians, but Crispus and Gaius, and the household of Stephanus? Is it not strange, that if baptism be the ancient gospel, that Paul was not sent to baptize, but to preach the gospel?

Ans. One class of professed christians rejects water baptism *in toto*. Another class contends earnestly for it, as the door into the church or kingdom of God, and warmly insists that infants have this right, and that sprinkling or pouring water on them is divine or christian baptism; yet these same people admit members into the church without baptism, and retain them there. While these classes are nullifying the ordinance, there are others who seem to run to the opposite extreme. I know of none who make baptism the *sine qua non*, yet too much groud is given by the more imprudent in treating on this subject, for opposers to draw such a conclusion. They who say that immersion is the ancient gospel, I suppose, mean, that it is figuratively so, as holding forth the death, burial and resurrection of Jesus; and these facts Paul calls the gospel, 1 Cor. xv. 1—5. The reason why Paul did not baptize many, we are not informed. As all is conjecture on this point, I will suggest, that the reason, was, because he was a weak and small man; hence his former name *Saul*, (the large king of Israel,) did not suit his small stature; therefore it was changed into Paul, the little man; for this the word literally signifies. The work of immersing would be to him oppressive, and was therefore left to others.

EDITOR.

QUERIES BY WAITER MARSH.

1. Is a preacher of the gospel to preach all things to the unconverted; or is he only to preach faith, repentance, and baptism (to them?)

Ans. The query to me would have been obscure, had you not before remarked, that there were some among you, who maintain that the whole gospel consists in faith, repentance and baptism, and that this alone is to be preached to the un-

godly—and that whatever else the Saviour and apostles preached, is for the disciple after he is baptized into the kingdom.—With these teachers I cannot agree; because, properly speaking, neither faith, repentance nor baptism, is the gospel, or glad tidings; but effects produced by the gospel. The gospel begets faith, “These are written that ye might believe”—“the goodness of God, exhibited in the gospel, leads to repentance; and this qualifies us for baptism. These brethren, probably have erred by accepting as true the exposition of Matt. 28.—“Go, disciple all nations, baptising them, &c.” The exposition given by some, is, Disciple all nations by baptising them, that is, make them disciples by baptising them. However specious this exposition may be, yet the collateral passage in Mark 16, inclines me to reject it. In Mark the commission, is, “Go ye into all the world, and preach the gospel to every creature; He that believeth and is baptized shall be saved, &c.”—Matthew’s “teaching all nations, is explained in Mark, by preaching the gospel to every creature—to saint as well as sinner.—Does not the preaching of the gospel fire the devotion of the saint, as well as encourage the sinner to approach his God?—Have we any authority to tell our congregations, We have no gospel to preach to you, ye saints of God; we can only teach you what you must observe—and to you, O sinner, we have no authority to preach the gospel; but to tell you, that you must believe the gospel, repent and be baptized? How can they believe the gospel till they hear it preached to them?

Query 2. Has our Saviour two kingdoms—an earthly and a heavenly kingdom?—and had he reference to these two kingdoms in his conversation with Nicodemus, John III. 13?

Ans. Daniel, prophesying of Messiah’s kingdom, which God would set up in the latter days, says, “It shall never be destroyed, and it shall stand forever.” This is the kingdom preached by John the Baptist, by Jesus and his apostles. Its character, as described by Paul, is, “righteousness, peace and joy in the Holy Spirit.” No unbeliever, no impenitent nor disobedient person, can enter into it.—Faith, repentance, and obedience are indispensable prerequisites for entering it—none are members of it, who have not the spirit of the kingdom, which is the spirit of righteousness, peace and joy in the Holy Spirit. Though the King may cease to rule his kingdom or church on earth, yet will he transplant it to a happier abode, to heaven, where his dominion shall be everlasting, and forever and ever. “To him be glory and dominion forever and ever,” will all his subjects eternally sing. I have no idea of two kingdoms of the Lord—the kingdom is one in two different states—one state is on earth, the other is in heaven—one is in mortality, the other in immortality.

If the kingdom, church or body of Christ be one, then to say that believers may enter into the kingdom in heaven, who could not be admitted into the kingdom on earth, is, to say that the king-

dom on earth is purer than that in heaven—that the terms of admission into the one, are different from those of the other—and that God will admit the pious, believing, penitent soul into heaven, though he has not been immersed, being ignorant of the proper meaning of the law; but will not admit him to the privileges of the kingdom on earth, unless he is immersed, though he gives him the spirit of the kingdom, righteousness, peace and joy in the Holy Ghost.—If I have this spirit of the kingdom, I have all that is valuable in it. And who will deny that thousands of unimmersed believers do really possess and enjoy this spirit? I plead not for disobedience to the gospel precept, Be immersed; but for charity, consistency, and christian forbearance.—To say none is in the kingdom, but the immersed, is an outrage on charity or brotherly love; for how can we believe a man to be a brother in Christ, and love him as such, yet deny that he is a subject of his kingdom, or a member of his body? If he is not a subject of his kingdom or member of his body, he is destitute of the spirit of the kingdom or body, and therefore, not a follower of Christ. To say, many are christians, and in union with the body of Christ, and possess the spirit of that body, and the very character of the kingdom, righteousness, peace and joy in the Holy Ghost, and that these people will enter the kingdom above, and yet deny them the privileges of the kingdom on earth, because not immersed, is an outrage on consistency,—they are fit subjects for the kingdom above, but not for that on earth. As if the Lord had two kingdoms of different characters. To admit the fallibility of man—that he may err in opinion, and yet be honest and pious, and yet may possess the spirit of obedience—to admit this, and yet exclude him from christian fellowship, is an outrage on christian forbearance. Thus it appears to me; but I shall be the last to criminate those, who think differently.

Query 3. Was the blood of Christ shed for the remission of sins to those out of the kingdom; or was it shed for the remission of sins committed after being adopted into the kingdom by baptism, and for them only?

Ans. You say that some teach that the blood of Christ was shed only for those in the kingdom by baptism, and not for those out of the kingdom. This doctrine is perfectly new; rather an improvement on the most rigid limb of antinomianism, which is, that the sovereignly elect were in Christ from eternity; and were eternally justified, and that for these alone Christ died. Your query reminds me of the subtleties of the schools of yore. If speculation begin to appear so soon in professed enemies to speculation, it is truly to be lamented. Such glaring contrariety to scripture doctrine to support a dogma, argues the fallacy of that dogma, or detracts from its credibility. Such queries, my brother, I leave for those to answer who may esteem speculation above simple truth. The last query is answered under the first. With due respect, your brother and fellow servant of the Lord.

Error.

Bloomington, August 13, 1831.

DEAR BROTHER.—On the 40th page of No. 2, Vol. 5, of the Messenger, stand five questions proposed by myself and answered by you. Not being satisfied with the answers, I sat down, and wrote my best thoughts on the subject. On reviewing them, this morning, I concluded that, perhaps, the hints might lead your mind into a train of reflection, that might bring forward truth, calculated to relieve our honest brethren's minds, and, at the same time, show the dignified nature of our republican, or American institutions.

1. In your first answer, you make the church capable of judging in cases of debt. Is not this the sin of his Holiness to judge in temporal matters, not named in the book of God?—(Says Jesus, "my kingdom is not of this world.") Where, brother Stone, is debt made cognizable by the church in the gospel? In vain you may quote a matter, from 1 Cor. vi. and 1st. the indefinite article may be made to point out a thousand matters, or only one matter, and certainly we must look to the balance of the paragraph for its truth and bounds: now sir: what matters are therein contained? See 9 & 10th verses, also 10 & 11th verses of fifth chapter, same epistle, Paul appears to be so determined to make the Corinthians understand what matters he intended, that he quotes them twice. Would you not esteem it strange conduct in the Judges of Indiana, because the Legislature had passed a number of acts specifying crimes cognizable before said Judges, declaring that if any of the citizens of Indiana, had a cause of action, a plea, a matter, &c. they should, by means of the proper officers and documents, bring their cases before the said Judges; I say if the aforesaid Judges were to take up a case and deliver judgment for an offence not named in the list of acts of the Legislature, would you not esteem such judgment strange, unlawful and unconstitutional? Are not the cases perfectly analagous?

Should we not then, understand, a matter, to mean, any matter and every matter, named by an author while treating upon the same subject.

It does appear to me, that you have entirely misapprehended me in my third question. With my present views I would sue a christian brother for debt, just as soon as I would a sceptic, because I affirm, and I think you will admit, upon more reflection, that the church in the United States cannot do me justice in case of debt. I will state a very probable case. A professed brother owes me \$200; I call for it—he sets no certain time, but professes great sorrow that he cannot pay me; says he will pay as soon as possible, but in heart is determined never to comply with his promise. I cannot in such a case take one or two more, to tell him his fault; for this good reason; I am unable to judge of the intentions of his heart. Now, pray tell me how I shall get this brother before the church for trial: And if I could get him there, has the church power to coerce

my dues from him, or will not the church rather have to send him and me, to the higher court of Cesar at last. This looks like an appeal from an inferior, to a superior tribunal.

It appears then, in case of debt, that the civil judge can do me more justice than Jesus Christ; for this plain reason; Christ's kingdom is not of this world. But in the list of crimes above quoted, the church can acquit me of censure, if my innocence is proved; and can censure my adversary if proved guilty; and as to imposing a fine, this is not done in justice to me; and often his family would be beggared by it. Is this justice to rob the innocent wife and children, to pay me a fine, because the villain has stolen the affections of my wife, or committed fornication in my family?

It does appear to me that censure, cast upon the guilty in all such cases, is as much as can be done for the injured, on the score of moral justice:—all the gold of Peru converted into a fine, could not heal the wounded mind. Look again at the answer to my fourth question, and tell me if it does not lay a very tempting foundation for brethren to plunge into debt, profess willingness to pay, plead inability, and request help of the church to get out:—Where has Christ or his apostles given such a rule?—Such a practice may be called mercy in a church towards C. but as respects the justice of the practice, may we not be allowed to be a little sceptical.

B. has got in debt and thereby disobeyed God (Rom. XIII, 8,) Owe no man any thing: D. E. and F. must suffer, each, five dollars in justice to save C. from B's. injustice. The fifth question and answer stands or falls with the first. Very respectfully:

BARTON W. STONE.

STEPHEN ROACH.

REPLY TO Dr. ROACH'S LETTER.

DR. BRO.—You had asked me in the No. referred to, Whether Paul in 1 Cor. vi. 1, forbade suing at law a brother for non-payment of debt? I answered, "he did not forbid to go to law before the saints." I further observed, "not to pay a just debt, when we have the means, is an open violation of the laws of our King, and suit against such a culprit should be made to the church of which he is a member, and judgment given by the church." I add, that when such are excluded, we may appeal to Cesar, and turn him over to his jurisdiction in order to obtain our due. You think "this is the sin of his Holiness to judge in temporal matters, not named in the book of God," and therefore, it is a sinful, unwarrantable assumption for a church to judge in the case alluded to. You then ask, "Where is debt made cognizable by the church in the gospel?" I also ask, Is not the withholding from us our due unjust and sinful, when the means to pay it are not wanting? Is not this in opposition to the plain precept, "Render, therefore, to all their dues—Owe no man any thing, but to love one another?" Rom. XIII. 7, 8. Is it any more a temporal matter to judge of this case, than of

those matters mentioned in 1 Co. 6, 10, 11. and chap. 5, 10, 11, especially of thieves, covetous and extortioners? Is it not extortion to withhold from me my just due? Is it not an injury done me? Does it not proceed from covetousness? Is it not dishonesty? Of these, you grant, the church may judge, because these matters are expressly named in the book of God; and is not the precept, "owe no man" as expressly named in that book? If we must have an express nomination for every aberration from right in the book of God before the church can judge, how shall she judge of horse-racing, billiard-playing, card-playing, and scores of other nameless evils?

I am far from thinking that the church should coerce the debtor to payment; but simply judge him as guilty by the royal law of liberty; and if he has the means to pay and will not, he should be excluded from fellowship as a transgressor; and that church is unworthy of the name of Christ, who would retain such a man in their society. As well might she retain the unrighteous, thieves, extortioners, and the covetous. I make no remarks on your legislative and judicial departments in civil government. What I have written supercedes the necessity of any. Nor of the case of a brother owing you \$200. Such a brother proves himself *ipso facto* a transgressor, a very bad man, and should be excluded from the church, and arraigned at Caesar's bar, and coerced to pay.

You are not satisfied with my answer to your 4th query. I said "If he (the debtor) is willing, but unable to pay, the church should assist him, so that justice may be done to the creditor." This, you say, would be a temptation to run in debt. To a christian indeed it would be none, or a very weak one. There are innumerable cases in which the most upright man may fail to meet his lawful contracts—fire, water, or something else beyond his control, may destroy his property, and render him unable to pay his creditor. Is it just that the creditor should lose all? Do not the tender mercies of the world incline them to give relief to the sufferer! and shall the church forbear? I incline to mercy, and recommend relief to the needy.

EDITOR.

The Division of Lambs; or dismemberment of Christ's body.

We copy the following communication from the Christian Secretary, published in Hartford, Conn. which will give our readers some idea of the manner of doing business in some places in our country; We know not the place referred to, but presume it is somewhere in the western part of New York.

MR. EDITOR:—I have just received a communication from a Christian brother at the west, from which the following is extracted for insertion in your paper.

"The Presbyterians, Methodists, and Baptists, recently held a four days' meeting," not far from this place, at which nearly one hundred were hopefully converted. At the close of said

meeting they mutually agreed to use their influence, to induce all, who had passed from death to life, to unite themselves with the people of God immediately. Accordingly, a Presbyterian minister arose, and after stating his object to the congregation, addressed the young converts, advising all whose minds were not made up upon this subject, to take their Bibles and come to a decision as soon as possible. He then proposed that three papers, one for each denomination present, should be placed together, and recommended, to those who had already decided in their minds, that they should pass around and subscribe their names to the paper where they chose to unite. He gave as his reason for this advice, that if they went home much would be said to them,—many would be proselyting,—some would be led contrary to their minds,—and others would be confused and unite nowhere. His proposition was complied with, and resulted as follows:

For Presbyterians, 15; for Methodists, 15; for Baptists, 50.

The history of this transaction should be registered in every journal, in order that two great objects might be effected,—the one, to awaken the present generation to the horrors of sectarianism, and the other, that posterity may thankfully look back at the pit whence they have been taken. How much more like christians would these ministers have acted, had they called together those young converts, and have thus addressed them. We advise you, young brethren, to avoid the destructive rock on which we have been wrecked—the rock of sectarianism.—God has joined you together in love, in the same spirit. We assure you that sectarianism will quickly cut those ties, and sever you into envious, contending parties. We advise you, as the truth has made you free, to remain free, and be not entangled with any yoke of bondage; but take the yoke of Christ ALONE upon you, not that of Moses, nor of any sect; but rejecting our particular creeds, which have long been an unhappy cause of division, unite yourselves on the divine scriptures, which are able to keep you, and to give you an inheritance among all them that are sanctified. Be called by the name of your Lord and Saviour, *Christians*, and labor to glorify and adorn your profession, by walking even as he walked in fellowship with all the saints. We advise you to unite together in a christian society, meet together at least every Lord's day to worship your God in reading the scriptures, in prayer, praise, exhortation, and in the breaking of bread often. You will soon find some among yourselves, whose gifts qualify them for teachers; let such be ordained to this work, and let one be appointed an overseer or bishop of your society. Receive and baptize all obedient believers, and let strict discipline, by the word of truth be observed. Our prayers, and labors for your advancement, shall be yours. You may ask us, If this be the right way, why do you not walk in it? will you advise us to that, you will not do yourselves? We answer; These are puzzles

zing questions—we cannot satisfactorily answer them. We hope the time is not far distant when we shall all unite in your ranks, and walk with you in the way we advise you to walk in.

Such advice, we say, would be *christian* indeed; and such as none would conscientiously reject. And yet, because we give this advice, we are reprobated by all, and rejected from the communion and fellowship of sectarians? Fear not, brethren; truth must, and will prevail. EPIRON.

Proceedings of a meeting, held by Christian brethren, at the house of Bro. Moses Adkins, Sinking Creek, Giles county, Va. begun August 20, 1831.

1. The Church of Christ (Clover Hollow) sat together in her official character.

2. Said church officially invited and received the brethren present from other churches of like precious faith.

3. Elder Thos. Kirk was chosen to preside as moderator to the assembly, during the time of its sitting, and Landon Duncan clerk.

4. The business of the meeting was called for; and the following presented:

1. Proposed and agreed to, that brother Isaac Scott, of the church in Clover Hollow, be set forward to the office of Elder in the Church of Christ.

2. That bro. Parker Lucas, of the church on Sinking creek, be appointed to the office of Elder, and that Elders Kirk, Beller and Duncan act conjunctly as a presbytery in this business.

3. The presbytery proceeded to their duty and found ample testimony in favor of each of the brethren being separated to the work of the ministry.

4. Query, Is a Deacon legally authorized according to the gospel to administer the ordinance of baptism? After some debate between Lucas and Duncan, the former advocating the affirmation of the question, and the latter the negative, the question was put to the assembly, and a majority of those, who gave their voice, were in favor of its being right for Deacons to baptize, especially in the absence of an efficient Elder.—Some of the members declined expressing any opinion.

5. Proposed and agreed to, that Elder Barton W. Stone be requested to give these proceedings an insertion in the *Christian Messenger*, and that the clerk transmit the same to him for this purpose.

6. Adjourned to meet at 10 o'clock on to-morrow.

Met together according to adjournment;

And, having fasted and prayed, the presbytery laid their hands on the two brethren, and thus consecrated each to the office of Elder in the Church of Christ.

Signed in behalf of the Church.

THOMAS KIRK, MOD.
LANDON DUNCAN, CLERK

REMARKS.

On the question, Is a Deacon legally authorized, according to the gospel, to administer the ordinance of baptism? the majority it seems, voted in the affirmative. The only argument adduced must be the case of Philip, who had been ordained a deacon, and was found afterwards preaching and baptising.—The brethren, who voted in the affirmative, had probably not well considered some important points in connexion with this case. The apostles themselves had acted as deacons in serving tables, till they found that the office of a deacon and of a preacher were incompatible. They say, "it is not meet for us to leave the word and serve tables." Men full of the Holy Spirit must be ordained to this special work of serving tables, and not to preach; because, to preach and serve tables could not be attended to by the same person at the same time. But it may be said, Philip did preach,—yes, he did; but not while he was a deacon, or while he served tables. We never hear of his preaching nor baptising till he became an Evangelist, or travelling preacher, and commenced these works in Samaria. How could he serve tables, and travel extensively and preach the gospel. It may be said that we have no account of Philip's appointment to preach and baptize: And have we any account of the appointment of Sylvanus, Niger, Lucius, Manaen, and scores of others, to preach or baptize? Yet we believe they were appointed and ordained, according to gospel order, to these works.

I hope the brethren will re-consider the subject, and not leave the plain word for human tradition, or for new inventions and notions of men. I hope they will remember that truth does not always rest with the majority—that the minority may be right, and should therefore be respected, and not prostrated by superior power, and trodden upon as errorists. It is hoped, that brethren will exercise forbearance, and not break the bonds of peace on a subject (to say the best of it,) of but little importance. I fear you have but few to baptize; and why dispute and break the peace of brethren in disputing whether deacons should baptize? I think there are Elders enough to do the work of baptising. If the converts should become very numerous, it will be then the proper time to inquire whether deacons may officiate in the work; and as their right cannot be plainly determined from scripture, would it not be advisable to set them or others apart to the work, as were brothers Scott and Parker? In this, all agree, there exists no doubt.—Dear brethren, let not opinions divide you. Let us remember, that much knowledge may be gained by reading the Bible; therefore it should be read often and attentively—but also let it be remembered, that all knowledge without charity or love availeth nothing—knowledge without charity puffeth up. The character of the wisdom which is from above, first pure, then peaceable, gentle, easy to be intreated, &c. &c. Let us all aspire to this

wisdom; and if we lack it, let us ask of God, who giveth liberally to all men and upbraideth not, and it shall be given; but let us ask in faith nothing wavering.—Live in peace, and the God of love and peace shall be with you.

EDITOR.

P. S. I seriously doubt whether brethren collected together have any business with questions and decisions of the nature of that above. If the decision be not made already in the Book, we may make one, just like ourselves, a fallible thing, not to be trusted. Such decisions have ever been the cause of discord and division.

ED.

Downingtoun, Meigs county, Ohio, Sept. 8, 1831.

DEAR SIR: A General Reform is abroad in our land. Light and Knowledge are on the march in many places. The word of the Lord, and that only, will suffice the people;—the mere opinions, doctrines, and commandments of men, are fast giving way, and the wholesome truth of the gospel of Jesus about to succeed the ruins thereof.

I perceive (not with the ken of a prophet) the time not far distant, when the truth of the gospel will be coveted and relished by every disciple of the Lord. Elders Jas. Michell, Geo. Long, John Sargent, Benj. Sanders, John Chriss, with some others, have lately held three days meetings through this part of the state: at Salisbury, Meigs co. O. six were immersed into the Saviour. At Sunday Creek, Athens co. O. seven came forward and were immersed—also at Wolf Creek, on the Muskingum river, 12 or 13 owned their Saviour by being immersed—at Kaats Creek, O. there was a general reception of the truth, which operated with much power; 25 were immersed—also many other places, which would be tedious to mention.

The brethren in this part are very anxious for you to pay them a visit this fall, if you possibly can:—if you should deem it prudent to come up this fall and hold a meeting on Leading Creek, (Rutland, O.) please forward an appointment. Br's. E. Rathburn, Jas. Michell, and B. Sanders, wish to be remembered by you. We all feel much encouraged in the reform of the christian religion from the errors of mankind.—In much haste, I remain your friend and brother in Christ.

RODNEY DOWNING.

Bro. Downing; In a few days I start on a string of appointments to the west, and cannot attend with you this fall.

B. W. S.

BRITISH AND FOREIGN BIBLE SOCIETY.

It is worthy of remark, that the anniversary meetings of some of the oldest, and most venerable religious associations of this country and Great Britain, have this year been scenes of disgraceful and unchristian contention. In the Massachusetts Convention of Congregational Ministers, and in the Gen-

eral Assembly of the Presbyterian Church, subjects of dispute were introduced, and the debate upon them conducted, particularly in the Convention, with as much personal abuse, and a display of as unholy and malignant passions, as we ever remember to have seen in the most riotous political assembly. At the annual meeting of the British and Foreign Bible Society, in May, a similar scene occurred. It seems, a proposition was introduced, to exclude from the society all who did not believe in the "Trine Jehovah," and though there were independence, charity, and good sense enough in the assembly ultimately to negative the resolution, yet the uproar and confusion of the debate, if such it may be called, the violence, bigotry, the intolerant and persecuting spirit displayed by many of the members, must leave a deep disgrace upon the character of the society, and afford a new subject of ridicule and contempt to the enemies of religion.

We cannot at this distance, say with certainty, but we should suppose, from the weakness and absurdity, the want of thought and argument in those parts of the speech of Capt. Gordon, the mover of the resolution, which we have seen, that he must himself be a mere tool in the hands of those who possess, and are determined, if they can, to retain ecclesiastical power in Great Britain. And we are forcibly reminded by the proceedings in this society, and also by the conduct of the orthodox in this country, of one of the proverbs of the wise king, "Pride goeth before destruction; and a haughty spirit before a fall." The hour is at hand, we apprehend, when the Church of England must either yield, or fall; retrench and reform, or be swept away by the besom of revolution,—and in our own country, the signs of the times point no less distinctly to the diminution, at least, of the spiritual power of the orthodox clergy; yet, with that perverseness which is so justly described in the text above, they are hastening these very events, by a proud and haughty attempt to crush opposition by oppression, and stop the progress of truth by the votes of a majority. But this cannot be done. The light of truth is in the world, and it cannot be extinguished; the sectarian zeal, and love of power, which will not yield to the progress of religious freedom, must be crushed by its course.—*Unitarian Monitor.*

From the Herald of Truth.

OPINIONS.

What is the origin of opinions? They are the result of evidence: the conclusion the mind arrives at on any subject, to which the attention is directed. But the minds of men are so differently constituted, that the degree of evidence which produces conviction in one, will make no impression upon another. Nature, it is fair to presume, has made a wide difference in the strength and activity of the mental powers. Education and habit have contributed to make this original difference more

obvious. The cultivation of the mind, like exercise to the body, strengthens and invigorates the intellectual faculties. The habit of close thinking and application to study, discipline the mind, quicken its perception of the light of truth, and qualify it to discriminate justly. Nature, education, habit, and the different circumstances by which we are surrounded, cause as great a variety in the mental powers, as we perceive in the external features of Mankind. It is impossible, therefore, that there should not be an endless diversity in the opinions of beings thus constituted—differing so widely in their means of acquiring knowledge, and in their ability to judge correctly.—“To err is human.” The finite nature of our faculties subjects us to error in judgment; our limited means of acquiring knowledge, to imposition. The most upright man that ever lived was subject to the common lot of humanity—error of opinion; the most honest and conscientious man may “err in vision, and stumble in judgment.” But he may always be preserved from any act that will impair his peace; infringe upon his rights, or encroach upon the happiness of his neighbour.

How unreasonable, then, how cruel and unjust is it, to condemn, or to persecute a fallible being for errors of opinion, real or supposed. My neighbour differs from me in his opinion, on some abstract doctrine in religion. Shall I presume to censure him, and call him a heretic, a blasphemer, one who is to be excluded from the privileges of christian fellowship because his conclusions are different from mine? What infallible standard have I to determine that I am absolutely right? Am I exempt from the common lot of man, and my neighbour “perversely wrong?” But it will be answered, “the scriptures are the infallible standard, the unerring rule.” Be it so. I know they are accepted as such; professedly at least, by the different sects in christendom. I have no disposition to object to the rule. It is not necessary to my argument, even if I had. But the scriptures are written in the language of the nation or people to whom they were given. All language is liable to ambiguity and misconstruction. The same words are often used in different senses—and through the lapse of time, words change their signification entirely. The scriptures have undergone various translations, by men who did not profess to be inspired. These men may have erred in their construction, and may have been mistaken in the meaning intended by the writers. The same fallibility attends our expositions of scripture doctrine that accompanies us in all other investigations. We have need to exercise the same charity and forbearance in the conclusions we form with regard to scripture doctrine, as on every other subject. Nay, more; for in matters of faith and worship, mankind are prone to be more tenacious of their opinions than on any other subject; because to these they attach the highest importance, and very justly too. This importance, however, not properly belong to the opinions, but to the uprightness

of our intentions and the purity of our motives. We may form very-erroneous opinions, (and who can say with certainty that his are not erroneous,) yet if our motives are pure, and our intentions honest, who has a right to condemn us? The inspired penmen convey their instructions to mankind through the medium of language. The human understanding takes cognizance of this mode of communication, and construes it according to its capacity, or the light with which it is furnished. Is it marvellous, then, when we consider the fallibility of all human judgment, and the imperfection of all language, that the same texts should be understood differently, by different minds, equally honest in the pursuit of truth? The presumption and folly, the injustice and cruelty of condemning any man for his opinion on questions of doctrine, is just as plain and certain, as on any other subject to which the human mind can be directed. It is usurping the prerogative of the Deity, to look into the heart, and to attempt to scan the motive, of which no man has a right to judge. We are accountable to God alone for our thoughts and opinions—to society for our actions, when they interfere with the convenience or happiness of others.

If men were willing to grant to others what every man claims for himself, the right to enjoy his own opinions, untrammelled by human authority, it would put an end to bigotry, intolerance, and sectarian feelings. Persecution and denunciation for difference of opinion would cease; and the different sects would meet as brethren on the broad ground of universal toleration. Their honest difference would not break the unity of the spirit—a difference which must always prevail, so long as men exist upon the earth.

The mind set free from the shackles of prejudice and superstition, would be open for the reception of truth and the acquisition of knowledge, and would experience a more perfect expansion and developement of all its powers. The benevolent affections would be enlarged, and the happiness of the human family immeasurably increased. When we meet with a mind unshackled, free as the eagle to soar above the grovelling, plodding occupations of the tenants of this terrestrial planet; unchecked by the narrow boundaries which ignorance, bigotry, and superstition have prescribed for the human understanding, it is as refreshing as the limpid stream to the thirsty traveller, or the cooling shade to the labourer who basks in meridian heat. We breathe freely in his company. The mind is drawn forth into healthful activity. The heart expands with benevolence and kindness; and the whole face of nature assumes a more engaging appearance. As Moses said of the Jews, “would to God that all the Lord’s people were prophets, and that he would put his spirit upon them:” so might we with equal earnestness exclaim: “Would to God that all mankind were free”—free not in their bodies only, which is but a small advance towards that perfect freedom we desire—but free to think

—to investigate, to examine all things by the light of truth—wedded to no opinions for their own sake, but free to change to-day, upon further evidence, those of yesterday—free to examine without fear the opinions most generally received, or deemed the most important and sacred, being well assured that truth has nothing to fear from the most rigid scrutiny, but that error alone seeks to shun the light. L.

*"He is a freeman, whom the truth makes free,
And all are slaves beside."*

For the Christian Messenger.

BROTHER STONE—I have informed bro. Campbell that I am the author of the numbers published in the Messenger, over the signature of Archippus. I received a letter this morning from him, in which he informed me that he has not in his possession the 4th and I suppose the 5th Nos. of Archippus. He has published the three first numbers. Will you be so good as to send him the numbers of the Messenger, which contain the 4th and 5th numbers, which he is to publish in the Harbinger. He has suggested to me a wish that before he shall publish the two last numbers of Archippus, that I reply to his reviews of the three already published in the Harbinger.

I design not to reply to his reviews until he shall have published the whole five numbers. They are all connected together in the investigation in some degree. From any thing that I have yet seen of what bro. C. has said in refutation of what I have written, I feel confident that his views of the gospel doctrine of the justification of sinners are erroneous, and after he shall have published the two remaining numbers of Archippus, will endeavor to render them obvious to all who take the word of God for their guide and instruction on the subject. The question at issue between bro. C. and myself is this, Is a sinner justified by faith alone or by faith and baptism? I defend the sentiment that he is justified by faith alone, and that baptism in relation to justification is figurative or symbolical.

Bro. C. has done injustice to my statements and sentiments in the first number of his review, I wrote him last May a correction of them. This however he declined to publish in the Harbinger, and by my request, he returned it by the mail of yesterday.

I am yours &c.

JAMES FISHBACK.

Lexington, Aug. 18, 1831.

NOTICE.

The free people of color are at length awaking to their true interests—many in our western country are now determined to go to Liberia—the land of their fathers. In our country (Scott) we understand about 30 are now willing and anxious

to go. They are daily applying to us of the Colonization society for counsel and assistance. We have therefore agreed to meet together on Friday the 30th day of this month, at 2 o'clock P. M. in the Court house. Every member of the society is requested, and urged to attend; and we solicit all friendly to the society to meet with us, and unite in the good cause. As F. Robinson Esq. will address us on the subject. Never did justice and mercy more cordially unite their pleas for our aid in any cause—never were louder calls addressed to our long slumbering country. Shall we lend a deaf ear? Awake, awake to righteousness—to happiness, and to our country's salvation from ruin, and from present and future woe. EDITOR.

JUDGMENT OF ANOTHER LIFE.

We beg our correspondent JUVENIS, to excuse our not attending to his communication sooner. His leading views are, no doubt, correct. The passage he quotes and remarks upon, is one of the many scriptures that clearly teach the doctrine of a righteous retribution after death. We do not know of any theological error so entirely without even a shadow of support, both in reason and revelation, as that upon which he animadverts, viz. that all mankind, good and bad, will be equally happy so soon as they enter on the future life. It is a doctrine which cannot extensively prevail among intelligent and virtuous believers in the immortality of human beings. The whole current of Scripture is opposed to it; the manifest dealings of Providence are opposed to it; the deductions of right reason are opposed to it; the natural sentiments of the uncorrupt heart are opposed to it. For ourselves, we should just as soon think of denying that men will exist at all after death, as think of denying that on passing into the other world they will all, the holiest and the vilest, be on the same footing as to enjoyment. But we will not enlarge on this topic. It has not been our custom to combat this error in our columns, because, among other reasons, we have deemed it so obviously inconsistent with the plain import of the gospel, and intrinsically so unreasonable, that it must disappear of itself, without the aid of formal argument, in the general progress of christian intelligence and virtue. C. Register.

ANTI-SLAVERY MEETING IN LONDON.

We have just received the Anti-slavery Reporter of May 9. It contains an account of an anti-slavery meeting at Exeter Hall in London. "This," the Reporter informs us, "was the most numerous meeting of the friends of the anti-slavery cause probably ever yet assembled in England under one roof. The new and spacious hall where it met, and which is capable of containing nearly three thousand persons, was filled to over-

flowing long before the proceedings commenced; and multitudes went away without being able to obtain admittance." The meeting was successively addressed by Lord Suffield, the chairman, Mr. Buxton, Sir James Mackintosh, Dr. Lushington, Rev. Daniel Wilson, Mr. O'Connell, Mr. Shiel, Mr. Pownall, Rev. J. Barnett, Rev. R. Watson, Mr. Evans, Mr. George Stephen, and Rev. J. W. Cunningham. These addresses were all animated and some of them impassioned and eloquent. They breathe throughout a high moral feeling, a deep abhorrence of slavery, a burning zeal for its abolition, and a firm conviction that this consummation is rapidly approaching. The speakers generally advocated *immediate* abolition, and the expression of this opinion was in most cases received with "great cheering." One of the resolutions adopted was, "That the object of this meeting is the entire extinction of negro slavery."

From what passed at this meeting we infer, that though the present ministry is in favor of the entire extinction of slavery, they are not prepared for the measure of immediate abolition. There can, however, be no doubt, that measures for the gradual or immediate abolition of slavery throughout the British empire will be proposed, with the sanction of the ministry, at the present session of Parliament, and in all probability be carried. *[Christian Register.]*

REMARKS:—Shall England be awake to the evil of slavery? shall the people of that kingdom be roused to activity to its abolition? and shall America, the land of boasted liberty, lie supinely inactive? Forbid it, heaven! Let the freemen of America blush to be last in this great cause of removing oppression and bonds from the poor Africans, and of restoring them to that liberty which has been unjustly wrested from them by superior power. Let Christians of every order engage in the work of reformation from this evil, and set the example of righteousness to the world. We recommend to their attention the Colonization society—now increasing in number and respectability, and which will doubtless ultimately sweep the black population of America across the Atlantic to the shores of Africa. *EDITOR.*

OBITUARY.

DIED in this county on the 17th Sept. at his own house, COL. ALEXANDER TILFORD—beloved and respected. He was not a professor of religion until he lay on his death bed. He then appeared indeed penitent, and we hope died reconciled to his God. He has left a numerous family, which sensibly feel his loss.

NOTICE.—Two more No's. will complete the 5th vol. of the C. Messenger, and these will be issued together in Dec. I once more wait the decision of my brethren, friends and patrons, whether I shall prosecute the work in another vol. or desist entirely. This decision will be made known to me through a general agent in every state, to which the Messenger is sent. The sub-agents and others, who may feel disposed to continue the work, will as soon as possible, ascertain their subscribers' wishes, and forward their names to the general agent. This is done to avoid the heavy tax of postage. The general agent will immediately send the list of names and places of residence to me, against the middle of December. It is hoped that those who have not paid for the former volumes, will also transmit their dues to the general agent, or to me. The propriety of this I need not urge. Should I continue the Messenger, I wish a more extensive circulation of the work; therefore urge my agents to increase the number of their subscribers. If each subscriber, when alone in a neighbourhood, would endeavor to get at least five, it would be easy to remit the money. Every such person; who shall obtain five subscribers, and shall collect and remit me the money within six months, shall have one volume for his trouble.—No discontinuance till the end of a volume.—The price as usual \$1 for a year, or 12 nos.

I now subjoin a list of *General Agents*.

Ky. Ben. Cassell, Lexington; or myself.
Ia. Elder Beverly Vawter, Madison.
Ohio. Jephtha D. Garrard, Esq. Cincinnati.
Ten. Wm. Wray, P. M. Monroe, Overton co.
Ala. Elder Js. E. Matthews, P. M. Barton's Landerdale co.
Ga. Elder Jacob Callahan, Monroe.
Ill. William Mitchell, P. M. Palestine.
Mo. Charles H. Allen, Esq. Palmyra.
La. Js. D. McCoy, Alexandria.
Va. Elder C. Sine, Back Creek Valley, Frederic co.
Pa. Elder David Wallace, Waynesburg, Green co.
Md. Elder Js. McVey, Baltimore.
N. York. Elder D. Millard, West Bloomfield.
N. Ca. I. Johnson, P. M. Reedy fork, Guilford co.
S. Ca. Elder John L. Davis, Brattonville, York Dist.
Wm. Smith; Jacksonburg, Michigan.

To many of my agents I feel grateful for their prompt attention; They will please accept my thanks—and it is hoped that others, who have been negligent, will oblige me in future, by collecting my dues and transmitting them to me by mail, or otherwise; and by attending to the list of subscribers to have it sent as early as possible, at farthest by the 15th of December next. *EDITOR.*

Our Annual Meeting commenced on Friday before the third Lord's day of Sept. and closed on Monday following, at Cynthianna, Ky. This meeting will be thankfully remembered through eternity by many. It was a season of refreshing to hundreds—not as many professed faith in the Lord and united with the church, as we have seen. About 13 during the meeting. A particular account may be expected in the next No.—The meeting was numerously attended. EDITOR.

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From the Millennial Harbinger.

REPLY ON UNION, COMMUNION, AND THE NAME CHRISTIAN.

In speaking or writing on this subject of *Union*, more than on most others, we deceive ourselves and one another, without knowing or intending it. The want of precision in the meaning attached to our terms may be the cause of this. It might appear hypercritical, or perhaps something worse, to ask the worthy editor of the Christian Messenger what he means by "*union in form*?" Does he mean a formal confederation of all preachers and people called "*Christians*," with all those whom he calls *Reformed Baptists*? (rather *reforming* than *reformed*;) or (as he represents them as preferring for a *sectarian* purpose the name) disciples. If so, what shall be the articles of confederation, and in what *form* shall they be ministered or adopted?—Shall it be in one general convention of messengers from all the societies of "*Christians*" and "*disciples*," or one general assembly of the whole aggregate of both people? Shall the articles of agreement be drawn up in writing like the articles of the "*General Union*" amongst the different sects of Baptists in Kentucky?

Has there been an incident in ecclesiastical history of a whole people formally and in good faith uniting with another whole people without such a formal confederation? Or does he expect a "*union in form*" without any form of effecting it? If he does not, then it is out of order to complain of the want of a formal union until a proposition made to that effect shall have been submitted by the complainant, and rejected by the defendant. But such a proposition has not, as we have heard, been tendered; nor have we heard of any general meeting among the Christians to deliberate upon the terms and conditions. Or does he think that one or two individuals, of and from themselves, should propose and effect a formal union among the hundreds of congregations scattered over this continent, called Christians or

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disciples, without calling upon the different congregations to express an opinion or a wish upon the subject?

It is, too, a question with some weak consciences, whether there can, in spirit and in truth, under Jesus Christ, in existing circumstances, be such a thing as some might denominate a wholesale union between two whole societies as such. Men, we know, grouped in whole states, can confederate for political purposes; but it is for temporal and temporary objects, in which other principles are supreme, than those refined sensibilities springing from faith in Jesus and love to the saints, which constitute, if not the bond, the concentrating principle of union, among the faithful followers of Jesus Christ. These are questions which we only propose without a discussion or an answer. We solicit the most definitive view of brother Stone on these topics.

We discover, or think we discover, a squinting at some sort of precedency or priority in the claims of the writer of the above article, which are perhaps only in appearance, and not in reality; but if in appearance only, he will prevent us or any reader from concluding unfavorably by explaining himself more in detail than he has done. He says, "The reformed Baptists have received the doctrine taught by us many years ago." "For nearly thirty years ago we taught," &c. &c. From what source or principle these sayings proceeded, we do not pronounce sentence; but if they are mere words of course, and he intended to plead nothing from them, we would suggest the propriety of qualifying them in such a way as to prevent mistake.

I am, as at present advised, far from thinking that the present advocates of reformation are only pleading, or at all pleading, for what was plead in Kentucky thirty years ago, after the dissolution of the Springfield Presbytery. If such be the conceptions of brother Stone, I am greatly mistaken. That he, with others, did at that time oppose authoritative creeds, and some articles in them as terms of communion, and some other abuses, we are not uninformed; but so did some others who set out with him. And as he would not consider them as now pleading the cause which he now pleads, so we cannot think that the cause which we plead was plead either by him or any one else twenty years ago. Many persons both in Europe and America, have inveighed against sects, creeds, confessions, councils, and human dogmas, during the last two centuries, and some even before Luther's time; but what have these to do with the present proposed reformation? That is only the work of a pioneer: it is clearing the forests, girdling the trees, and burning the brush.

I am not ashamed to own that the greatest heretics in christendom have inveighed against creeds, councils, and human dogmas. And every man who has been persecuted rightfully or wrongfully, has denounced the creed and the council which decreed him to the stake. Our opponents tell us of all this;

and if Satan, even Satan tell the truth, he ought to be believed. But this admitted neither makes their cause who opposes us the better, nor ours the worse.

Both friends and foes of the cause which we now plead, seem to be agreed that not the anti-creed, and anti-council, and anti-sectarian questions, but what may be denominated the questions of "the ancient gospel and ancient order of things," distinguish it most easily from every other cause plead on this continent or in Europe, since the great apostacy. Not, indeed, because it has not some things in common with other causes; but because when all the common things are taken into the account, it presents what some of our opponents call a new religion—an exhibit of christianity as different from the sectarian as Protestantism differs from Popery; and if I were to give my opinion, I would say, much more different.

I trust our brother Editor will not think that we are merely disputing his claims to priority, as it is not assumed by us that he has set up such a claim; but only that in appearance it squints that way: but that he will consider us as endeavoring to prevent the confounding of the *ancient gospel and ancient order of things* with the anti-creed, or anti-council, or anti-sectarian cause. Sorry would I be to think that any would be so indiscriminating as to identify the principles of this reformation with the principles of any other reformation preached since Luther was born.

Catholics oppose sects as much as the Editors of the Messenger and Harbinger. Methodists oppose hypercalvinism as much as either of us; and all heretics oppose authoritative creeds which condemn their opinions. So far I am a Catholic, a Methodist, and a heretic. But many great and good men have opposed these evils as much as either Catholics, Methodists, or heretics.

Our eagle-eyed opponents plainly see the difference between the radical and differential attributes of this reformation, which they ignorantly call a deformation, and any other cause, however unpopular, plead in the land. "The Christians" in some places, nay, in many places, are quite respectable in the eyes of those who condemn "the disciples" as unfit for good society. And I think the amiable editor of the Christian Messenger himself told me last winter, that even he and some of his brethren were considered by the orthodox as degrading themselves because they associated with us most "unworthy disciples." Indeed, it was no mean proof of his christian spirit to see him so condescending to persons of such low degree in the estimation of the noble christians of the land. His willingness to fraternize with us in despite of the *odium theologicum* attached to our ancient gospel, I must ever regard as additional proof of his unfeigned regard to the authority of Jesus as Lord, and his love to all them who esteem the reproach of the Messiah greater riches than all the treasures of Egypt.

For our part, we might be honored much by a union formal and public, with a society so large and so respectable as the Christian denomination; but if our union with them, though so advantageous to us, would merge "the ancient gospel and ancient order of things" in the long vexed question of simple anti-creedism, or anti-sectarianism, I should be ashamed of myself in the presence of him whose "*well done, good and faithful servant*," is worth the universe to me. We all could have had honorable alliances with honorable sectaries, many years since, had this been our object.

These remarks have all grown out of the seeming identification of the cause we plead with that plead in Kentucky some 25 or 30 years ago. Had not these appeared in the preceding article, there would have been no occasion for saying a word on this subject.

Our good brother Stone has not been himself when he wrote the above article, as we are not ourselves when we read it. He says, "We do not object to *their opinions* as terms of fellowship between us; but they seriously and honestly object to some of *ours*." This fails not in christian courtesy to our *honesty and sincerity*; but in argument it fails: for when he proceeds to state his *opinions*, which are supposed to be our *reasons* why we cannot unite in form with them, these *reasons and opinions* are comprehended in a *unit*, and that happens to be not an *opinion*, but a *practice*. It is called "Objection 1st." (but I cannot find the 2d.) and reads in the following words:—"That we have fellowship and commune with unimmersed persons."

This is the only objection which is alleged in the whole article as lying in the way of our uniting with them. It is, then, the *practice* of setting aside a divine institution, not in the judgment of the person received, but in the judgment of those who receive him.

It was not through design, but I think through oversight, that our worthy brother then turns the attention of his reader from this *practice* to the meaning of baptism for the remission of sins: for it is not because of our views of the meaning of immersion, (in which he seems to agree with us,) but because the "Christians" now make immersion of non-effect by receiving persons into the kingdom of Jesus, so called, irrespective of their being legitimately born; or in brief, regardless of the command, "*Be baptized every one of you*."

Thus he loses sight of our objection altogether; and we find him lamenting the fate of some poor Paidobaptist, not in Hades, not in Purgatory; but, as he says, literally and truly in Hell, praying for himself because he had simply mistaken his road.

The words which our brother Stone has put into the mouth of this mistaken Paidobaptist, suffering the vengeance of an eternal fire, are not exactly in point. It was indeed, kind to make this imaginary Paido tell as good a story of himself as possible. "In the humble spirit of obedience I submitted to be

sprinkled." But I do not know how this Paidobaptist could, even in torment, so far forget himself as to say that "in the humble spirit of obedience he submitted to be sprinkled," when in fact he was, when a crying babe, sprinkled in his father's arms. And to be in point, such must have been the fact; for it is not fair to take any other than a common case to sustain a common practice.

But in this whole case there is an entire mistake of the whole question. It assumes a principle inadmissible, viz: That God's rule or principle of rewarding men hereafter, is to be, as near as we can guess at it, the rule of our conduct to them in receiving them into his kingdom on earth, and in treating them as members of it. I will undertake, without fee or reward, to plead the cause of every soul in torment, and guaranty his release, or prevent his condemnation to it, on the principles embraced in the prayer of this unfortunate Paidobaptist. Every sincere Mussulman, Pagan, Infidel, Jew, Deist, Atheist, under Heaven, may convert Hell into a Purgatory, if you will give validity and prevalence to this plea. And as for the *insincere*, we shall find for them a good plea of another sort. But the question is, Are we authorized to make the sincerity and honesty of a person's mind a rule of our conduct? 'Tis God alone who is judge of this, and surely he would not require us to act by a rule which he can never apply to the case. Neither, perhaps, is it a fair proposition to assume that any man's sincerity in opinion or belief will have any weight in the final judgment; but whether or not, it cannot be a rule of our proceeding in any case. We judge from actions—God judges the heart; and, therefore, we look for visible obedience; and when we are assured that the Lord has commanded every man to confess him, or to profess the faith and be immersed into his name, we can never justify ourselves before God or man in presuming in our "judgment of charity" to set aside his commandment, and in accepting for it a human substitute.

We do not recollect that we have ever argued out the merits of this "free and open communion system." But one remark we must offer in passing, that we must regard it as one of the weakest and most vulnerable causes ever plead; and that the "*great*" Mr. Hall, as he is called, has, in his defence of the practice, made it appear worse than before. In attempting to make it reasonable, he has only proved how unreasonable and unscriptural it is.

But of the following sentence we complain:—"We cannot, with our present views, unite on the opinion that unimmersed persons cannot receive the remission of sins." This is not the question at all. And long before a word was said about baptism for remission, our friend plead for dispensing with it, because, in his judgment, it ought to be no term of communion. But we shall dismiss this topic, and when our friend Stone shall

think good to reconsider his remarks, we shall more *in extenso* exhibit the true merits of this objection.

An attempt is made by our friend to draw out of a remark on the appropriation of the name Christian, vol. 1, p. 373, a second objection urged by the friends of reform against union with the Christians. But I must confess I never heard that any advocate of the ancient gospel asked any person to give up the name "*Christian*" and to substitute for it the name *Disciple*. Yet he says, "We cannot conscientiously give up the name "*Christian*," acknowledged by our brethren most appropriate, for any other (as *disciple*) less appropriate, and received (assumed) to avoid the disgrace of being suspected to be a Unitarian or Trinitarian. We cannot thus temporize with divine truth." Well, brother Stone, do not *temporize* with divine ordinances by substituting sincere sprinkling for sincere obedience, or for immersion. But, really, I confess ignorance on the whole subject of this requisition to abandon the name Christian. I only wish, for my part, that we were worthy of it. It is easy to assume a good name, but how hard to deserve it! I am not prepared, either, to say *Amen* to all the criticism offered to prove that we must, by *divine authority*, be called Christians, whether we deserve it or not.

The controversy about the name by which we shall be called, is, and must necessarily be, one of subordinate importance. We could not in good conscience substitute the *opinion* of Dr. Doddridge for the literal import of the word (*chrematizo*.) We must always in interpreting distinguish between the *opinion* of a translator and the *meaning* of the word. Every body knows that there are no words in the Greek corresponding to "*divine appointment*." And if ever *chrematizo* signifies to name or call by divine authority, it is most certainly from accident or from circumstances, and not from the import of the term: *for it means no such thing*. The root of the word is *chrema*, business; and because it was usual to designate or name persons from their business, as Smith, Tailor, Baker, Clarke, &c. so the word *chrematizo*, formed from *chrema*, came actively to signify, to name, or to call, and passively to be named or called.

When brother Stone was quoting the 4th meaning of the word from Parkhurst, it would have been well for him to have let his readers know the mind of this same Mr. Parkhurst. He says, "Westein on Rom. vii. 3. has abundantly proved that the verb frequently signifies in the Greek writers to be *named* or *called*. But Doddridge thinks that *chrematizai*, Acts ii. 26, denotes to be named by divine appointment or direction. I cannot, however, find that the verb ever has this signification. The passages of scripture to which the Doctor refers in proof of his interpretation, do by no means come up to his point." With this opinion of Parkhurst I do most sincerely concur, and when it becomes necessary I will go into the details.

Our worthy friend has been too precipitate also in quoting

Adam Clarke on this passage. Adam Clarke begins the section from which he quotes with an *if*—"if, therefore, the name was given by divine appointment." He enters not decisively into the matter.

That the word sometimes signifies to warn, admonish, or appoint, whether by God, angels, or men, is abundantly evident, and occurs sometimes in this acceptation in the New Testament. In this we agree with Adam Clarke. But with Dr. Campbell we agree that *chrematizo* does not necessarily imply *from God* more than the word *warning* does. This is evident from the reference which, both in sacred authors and in classical, it often has to inferior agents. He condemns Dr. Doddridge's version of Acts ii. 26. (See his note on Math. ii. 12.) I am bold to affirm, in the face of all criticism, that there is not the least authority, in the word here used, for concluding that the name *Christian* came from God, any more than from Antiochus Epiphanes! This may be too strong for some who contend that the name Christian is of divine authority; but let them put me to the proof.

That it was given neither by dream, oracle, angel, nor apostle, is, in my judgment, by far the more probable opinion. If it had been given by the authority of the Lord it would not have been delayed for *ten years* after the day of Pentecost, nor reserved for the city of Antioch to be the place of its origin.—"The disciples were first named *Christians* in Antioch, A. D. 43." But some person may say that the disciples had not become Christians till 43, and that the conferring of the name at Antioch was because it was the first time the *disciples* deserved it. It is true the term *disciple* is a much more *humble* name than the name *Christian*, and that persons may be found worthy of the name *disciple*, who are not worthy of the name *Christian*.—To be a Christian is to be a follower of Jesus Christ, and a disciple is a learner, a scholar. One who wishes to be a *Christian* may be called a *disciple*; but every disciple of Plato; Pythagorus, or Christ, is not worthy to be called a Platonist, a Pythagorean, nor a Christian. But there is a loose, as well as a strict use of words; and there is a national and sectarian, as well as a literal and philological usage of them. Hence every citizen of the United States is a Christian in Algiers, in India or Japan. But not to lose sight of the subject before us; with us it is a strong argument, that had the disciples been first called Christians by *divine appointment* at Antioch, then the apostles would, from that time forth, have addressed the disciples by this divinely appointed name. But this they did not so much as *once* in any public document which has come down to us. The Antiochians called the disciples first Christians; Agrippa used the term once in reference to himself; and Peter said, that if any man was endited as a Christian, or, "if any man suffered as a Christian, let him not be *ashamed*;" which argues that it was under this name their enemies persecuted and traduced them.

But no document has come down to us authorizing us to think that this name Christian was regarded by any of the Apostles as of divine appointment.

If Paul, in any of his letters—if Peter, James, or John, had only once said, "To the *Christians* in Rome, Corinth, Galatia, Greece, Asia, Judea," or any where else; then, indeed, there might have been some ground to think that they regarded it as of divine appointment! And recollect it was 50 years and more from the time they were first called Christians, before all the New Testament was written. They are called disciples, saints, believers, the called, sanctified, in the Acts and in the Epistles; But never once addressed under the name Christians.

Now let it be remembered, that we have no objection to the name Christian if we only deserve it; nor predilection for the name *disciple*, except for its antiquity and modesty: But when it is plead for as of divine authority, and as the only or most fitting name which can be adopted, we must lift up our voice against the imposition, and contend for our liberty, where the Lord has left us free. Would to God that all professors could be addressed as saints, faithful brethren, disciples indeed, christians.

Our brother of the Messenger has called for those remarks, which are offered in the same candor in which he appears always to write. We have very high respect for him and the brethren who are with him. Many of them with whom we are acquainted we love as brethren; and we can, in all good conscience, unite with them in spirit and form, in public or in private, in all acts of social worship.

We do not conceive that we have adverted to every thing in the preceding article worthy of our attention. We have reserved some items for another occasion; but the chief points are noticed directly or indirectly in the preceding observations. We should like to have a very free, familiar, and affectionate correspondence with brother Stone on these subjects which he has introduced through the medium of the press. As I have copied his communication into these pages, I doubt not but he will copy these remarks in reply into his. And indeed I think the question of union and co-operation is one which deserves the attention of all them who believe the ancient gospel and desire to see the ancient order of things restored.

EDITOR.

REMARKS ON A. CAMPBELL'S REPLY ON UNION, COMMUNION, AND THE NAME CHRISTIAN.

Bro. A. Campbell has made some strictures on my essay on union, and the name *Christian*. These I have carefully read, and have given them a place in the Messenger for the information of others. I once heard an old Baptist preacher say, that the enemies to christian Union, were the world, the flesh, and

the Devil; and I will add, said he, the fourth, more mischievous than all, the preachers. The remark is humiliating to this class of christians, and willingly would I prove it false. Since that time the impression has remained indelible on my mind, and to good effect. I am aware of the deceptibility of the human mind, and of its strong propensity to make for ourselves a *great name*. This was the spirit of the builders of ancient Babylon; and figuratively, the church in her apostacy is called Babylon, because possessed of the same spirit. Until this proud spirit sink at the feet of Jesus, and we become cordially and joyfully willing to decrease, that Christ may increase, I cannot anticipate as near that happy period of the church, so much talked of and prayed for at this time. Great zeal is manifested, and great exertions are made to advance religion, and great effects too, are produced; but so little of apostolic religion is seen, that I fear the zeal, the exertions, and the products all lack the divine impress of heaven. So long have the clergy stood in the way of truth's advancement—so long has the detestable shade of sectarianism, like the shadow of death, chilled the life's blood of christianity—so long and so often have the preachers divided those whom God had joined together by the spirit of truth, that I am afraid of myself, and jealous of others. I would rather my hand were palsied, than that it should direct a pen to any of these unhallowed purposes.

Our worthy bro. Campbell does not understand me, when I said, "That we (the Reformers and Christians) were united in spirit, and that no reason existed on our side to prevent the union in form." On the "union in form" he makes many extravagant conjectures as to my probable meaning, for which I am by no means accountable. No form of union did I suggest; nor could I, probably, propose the best, were I to attempt it. I know of no people united as a church, but have some form of union. Some simply agree to worship together according to the New Testament—and some have their names enrolled together. As to a confederation of churches, and such unscriptural associations, as practised by the different sects, I have long since rejected them. This I thought bro. C. well knew. I confess I have sincerely wished that the Christians and Reformers, who are united in spirit, should also be united in form. I know of neighborhoods where some of each class reside, who remain scattered and disunited, and who from their local circumstances and paucity of numbers, could not form two respectable congregations, yet united could be a respectable church. I have thought it better that they *formally* unite, and worship together as a congregation of brethren. This induced me to write as I did; and in order to effect this union I endeavored to remove the objections made against it. Of these objections, bro. C. could find but one, yet two are mentioned by me in numerical order, and each the subject of his strictures.

His third paragraph, on which he solicits my most definitive

view, I plainly confess, I do not fully understand. I have imputed the obscurity to a *lapsus pennæ*, incident to the most accomplished scholars; or to a defect in my own intellect—to the latter, probably; for I find now, that I have misunderstood him, on the *ancient gospel*, and the *ancient order of things*, from the beginning, if his statements be correct. In this I am not alone, for the Reformers of my acquaintance, as well as the Christians, have thought there were but light shades of difference between us. Under the impression that we understood bro. C. and the Reformers, I stated a few facts for the purpose of removing any existing bar between us—facts I yet believe incontrovertible. In stating these facts, he thinks he discovers a squinting at some sort of precedence, or priority in our claims to having taught the faith and practice of the gospel many years before he was known as a teacher; which faith and practice he has since received, and taught. (I did not intinate that he received them from us. It is hoped, he received them from a higher source, the Bible.) Can bro. C. think it degrading to him and his brethren, that we first taught many things which they now teach? I cannot believe it. We think we too discover something more expressive than squinting, in our worthy brother—a plain denial of *our claims* to priority in teaching the gospel before him. For such claims we will not contend a moment; nor do we boast in them. If the gospel be preached we will rejoice, without regard to persons or times. The truth of God, and not the glory of man, I hope is our aim and object.

He grants indeed that we "*then* opposed authoritative creeds, and some articles in them as terms of communion, and some other abuses," (this is an ingenious concession!) but he roundly denies that the present advocates of reformation are at all pleading for what we taught or plead many years ago, after the dissolution of the Springfield Presbytery—and thinks, I cannot have such conceptions—that the questions of the ancient gospel, and the ancient order of things, distinguish the cause for which they plead, most easily from every other cause plead on this continent, or in Europe, since the great apostacy—and sorry would he be to think that any one would be so indiscriminating as to identify the principles of this reformation, with the principles of any other reformation, preached since Luther was born. These are high pretensions, which we have never presumed to make. If indeed the ancient gospel, and the ancient order for which they plead, be the gospel and order of the New Testament, may God speed them! may every other gospel and order forever cease, and disappear before the light of heaven! Yet I cannot see *most easily* the distinguishing traits of the ancient gospel for which they plead, from what has been taught by us long ago; unless it be that they attach more importance to baptism, than we have generally done, and that they may not attach so much virtue to the direct operations of the Spirit in obedient believers as we do. If there be any other difference

than these, I have yet to learn it, and gladly would I learn, if indeed the gospel they preach be truly the ancient gospel, plead by them *alone*.

As to the ancient order of things, both we and the Reformers have agreed that sectarianism, authoritative creeds, and ecclesiastical councils, composed of uninspired men, are contrary to this order, and therefore rejected, at least in word, by us both, as not being divinely warranted.—We both immerse penitent believers.—Some, not all, of both classes contend for, and practise weekly communion.—They differ from us in rejecting from communion the unimmersed, and in the ordination of elders or bishops. To what particular order brother C. may refer, as plead by the Reformers *alone*, I should be glad to know; and if indeed it is proved to be the ancient order, nothing shall prevent me from falling into it. He may have different views on these subjects from others, but this is no proof that these views are right.

He says, that the eagle-eyed opponents of the Reform see the radical difference between us, and therefore in many places more highly esteem the Christians than them. Such opponents may see what his friends may not see. This is not uncommon. But, says he, I told him last winter in conversation, that the Christians were more highly esteemed by the orthodox than the disciples. Yes, I did; but I never dreamed that brother C. would, so inadvertently transgress the common rules of decorum, to publish a part of a conversation to my injury, without giving an explanation of the cause why I thus spoke. Lest a wrong impression should be made on any mind, I will state, that in the conversation alluded to, the subject of union was the topic. I remarked my fears, that should a union not take place between us, that the argument we both had long used against authoritative creeds, and sectarian establishments, would be nullified, that we should put a weapon in the hands of our opposers, which they would successfully wield against us. They would say that the Bible alone was insufficient to unite christians, and our example would be adduced as proof. He then remarked that when he first commenced preaching the Reformation in the east, that it was considerably checked by reports of us in the west, who had been long before him advocating the same cause, and had run into the wildest extravagancies in doctrine and practice. He plainly intimated his fears that the existing prejudices against us would impede the progress of the reformation, should the union take place. I then remarked, we by such a union, would have as much to lose as they could have, believing that we were equally, if not more respected by the orthodox. To this effect I spoke, not boastingly, nor vainly, as it might be presumed by those unacquainted with the topic of conversation. His fulsome remarks respecting the comparative respectability of the Christians, and of the editor of the Messenger, are viewed as mere sarcasm.

casm, for which I have no talent. Had I even the genius of Lucian or Swift, against my friend I could not cast a wounding dart. I may have misapprehended him; if so, I hope for forgiveness. There needs no contest who are most despised by the orthodox, whether they, we, the Shakers, Mormonites or infidels. The *odium theologicum* proves none of us right, nor does the contrary prove any of us wrong.

With regard to communion with the unimmersed, I have fully stated my reasons for it in former numbers. Those reasons still incline my mind to the same practice, I may hereafter be convinced of their weakness, and that the contrary are correct; should this be done, I shall prove by my conduct that I endeavor to be regulated by my convictions of truth.—I am as fully convinced as he can be, that immersion is baptism, and that baptism is for the remission of sins—I am as fully persuaded that every penitent believer should be immersed in the name of the Lord Jesus Christ as he can be; yet I remember the people of God have been long in the wilderness, and have been misled to the neglect of this ordinance; as the Israelites of old neglected a divine command, (circumcision,) when in the wilderness between Egypt and Canaan. I have no doubt that speaking and urging the truth in love, with christian forbearance, will ultimately effect what a contrary course will fail to do. I plead not for Pædobaptists; that they are in error I have no doubt. But who is infallible! I have no interest in pleading for them, for we are rejected by them all around us. I am influenced by principle alone.

But brother C. complains of the following remark, "We cannot, with our present views, unite on the opinion, that unimmersed persons cannot receive the remission of sins, and therefore should be excluded from our fellowship and communion on earth." This, says he, is not the question. If in writing this sentence I have transgressed the bounds of christian propriety, I plead ignorance, not design, as my apology. With others I have believed this to be his sentiment. Not long since I asked a very intelligent brother of the reformation, whether he believed, that none but the immersed, received the remission of sins? He answered unhesitatingly, yes. After a little conversation, he granted that God could, and did forgive in some instances without immersion under the New dispensation. This is all for which I contend; and if bro. C. believes this I can see no material difference between us. I grant, that before immersion was preached for the remission of sins in these last days, I opposed the sentiment that immersion should be the test of fellowship, for similar reasons.

Brother C. in vol. I, pa. 373, made some remarks on the name *Christian*, which we considered very severe, & designed to sink us in the public estimation. We remonstrated in a firm, but christian spirit. As he has never thought proper to retract, or soften the hard features of those remarks, we took it *pro con-*

fesso to be his fixed opinion. He acknowledges the name *Christian* most appropriate, yet for reasons there stated, he should advise the older name *Disciple*. I remarked on *Union*, "We cannot conscientiously give up the name *Christian* acknowledged by our brethren, most appropriate, for any other, (as disciple) less appropriate, and received—(assumed says bro. C. i. e. "arrogated, or claimed unjustly," Walker.)—to avoid the disgrace of being suspected to be a Unitarian or Trinitarian. We cannot thus temporize with divine truth." On this he remarks. "Well, bro. Stone, do not temporize with divine ordinances by substituting sincere sprinkling for sincere obedience, or for immersion." The advice is acknowledged good, and by me shall be received and acted upon, as I have for many years invariably done, ever since I submitted to immersion. I have never substituted sprinkling sincere nor insincere for immersion. This is well known by all who are acquainted with my history for years back. True, we have never been required to abandon the name *Christian*, yet objections are often made, such as bro. C. has himself made formerly, and in these very strictures, against being called Christians, but by the "more humble name, disciple." "Persons may be found (says he) worthy of the name disciple, who are not worthy of the name christian. To be a Christian is to be a follower of Jesus Christ, and a disciple is a learner or scholar. One who wishes to be a Christian, may be called a disciple, but every disciple of Christ is not a Christian." He plainly intimates that the reason why the disciples at Antioch were first called Christians, was because they first deserved it.—These are extraordinary sentiments from the pen of one, who so closely adheres to the written word!—Where in the precious book will he find these distinctions?—A Christian, says he, is a follower of Jesus Christ—Is not this the very description of a disciple? Whosoever doth not bear his cross and come after me, cannot be my disciple. Luke xvi. 27. Are not the men worthy of the name Christian, who love one another and bear much fruit? This is the character of disciples. John xiii. 35; xv. 8. All immersed believers are baptized into the kingdom, and being born of water are the children of the kingdom, and all bear the same fruit in unequal measure, some thirty, some sixty, and some an hundred fold. Who of all these shall be called disciples, and who christians?—The kingdom of heaven is righteousness, peace and joy in the Holy Spirit. All born into this kingdom by immersion, surely partake of these qualities, if not in the same degree.—How shall they be designated? which shall be called disciples and which Christians? The church, according to brother C. is composed of two classes, disciples and christians, and every disciple is not a christian, is not a follower of Christ—This church would appear to be modelled according to the form of a popular church now in being, composed of believers and seekers. I confess I am better satisfied with the sentiment of Paul,

Eph. iii. 15, where speaking of Christ, "From whom the whole family in heaven and earth is named." This includes both Jews and Gentiles, who believed and obeyed the Saviour. If we are unworthy of the name christian, equally unworthy must we be of the name disciple, for they include the same character. The better reason why they were named Christians first at Antioch, A. D. 43, is that about this time, the Gentiles first received the word of the Lord, and were introduced into the kingdom. Then, in order to destroy all national distinction, divine wisdom ordained that they should be named Christians.

This we consider a satisfactory answer to bro. C's. argument against the name Christian as being of divine appointment. "If," says he, it had been given by the authority of the Lord, it would not have been delayed for *ten years* after the day of Pentecost, nor reserved for the city of Antioch to be the place of its origin. The disciples were first named *Christians* in Antioch, A. D. 43. Because the name Christian was delayed *ten years* after Pentecost, it cannot be of divine authority! Was brother C. himself when he wrote this? Might we not say with as good reason, Because the gospel was delayed to be preached to the Gentiles ten years after Pentecost, it cannot be of divine authority? or Because the Messiah did not come in the flesh till near 4000 years after the fall, therefore his coming is not by divine authority? Must God give us an account of his actions *when, where, and how?* or if not, shall we judge them as done without divine authority? Where can be the impropriety of not calling them Christians till ten years after Pentecost? And where the impropriety of calling them so first at Antioch? Indeed in this we see the wisdom of God, because the church in Antioch was composed of Jews and Gentiles, and that of Jerusalem was entirely of Jews. God determined wisely, in order to prevent division and contention, that this name should destroy all national distinction, and be as a bond of union forever after.

In arguing the propriety of the name Christian, I adopted the translation of Dr. Doddridge, as follows: "And the disciples were by divine appointment first named Christians at Antioch." The word *named* is translated from the Greek *Chrematisai*. This word, says Dr. Doddridge, signifies *named by divine appointment*. His authorities I quoted. Brother C. says, "We could not in good conscience substitute the *opinion* of Dr. Doddridge for the literal import of the word *Chrematizo*." I think the *opinion* of Dr. Doddridge, Dr. Benson, Dr. A. Clark and others, as good as that of Dr. G. Campbell, or Dr. Parkhurst. The translation of a word is only an opinion, and the probability of its truth rests upon the evidence adduced in its support. The evidence in support of Doddridge's translation of the word, is that the word is used with this signification in every other passage in the New Testament where it occurs.—Brother C. observes, "Every body knows that there are no

words in the Greek corresponding to "divine appointment."—I also observe, that every body ought to know that such an adjunct would be superfluous, because the word *chrematizo* always in the New Testament plainly conveys this idea. Hear the learned A. Clark on Acts xi. 26. "The word *chrematisai* in our common text, which we translate *were called*, signifies in the New Testament, to appoint, warn, or nominate by divine direction.

In bro. C's. preface to the New Translation, he very justly remarks, That the 70 Hebrews, who translated their own scriptures into the Greek language, gave to that translation the idiom of their vernacular tongue. Their translation, if I may so speak, is a sort of Hebrew-Greek. And, in effect, it comes to this—that we have no Greek, by which to understand the Apostolic writings, but the Greek of the Jewish and Christian prophets,—consequently, incomparably more regard should be paid to the Septuagint, than to the Classic use of Greek terms.—"This idea had Dr. Clark, no doubt, and therefore he was led to say that *Chrematizo* signifies in the New Testament to appoint, to warn, or nominate by divine direction. The Dr. well knew, what every Grecian knows, that in the Greek Classics the word frequently has a different meaning. My friend Campbell has been too precipitate in affirming so roundly, that the word means no such thing as to appoint, warn or nominate by divine direction. We will cite him even to his own authorities to prove his precipitancy. "Wetstein on Rom. vii. 3, has abundantly proved that the verb active (*chrematizo*), frequently signifies in the Greek writers, *to be named or called*." Park in verbo.—This authority of Wetstein proves two points, that the active verb *chrematisai* in Acts xi. 26, is to be construed passively, and that it signifies in Classic Greek writers to be named or called. This will be disputed by none; but bro. C. himself, with us all, admits that the Greek Classics are not good authority to understand the apostolic writings. But let us hear Wetstein on the apostolic writings. "The word *chrematizo* signifies, *to utter oracles, give divine directions, or information*, see, Heb. xii. 25. Josephus and Diodorus Siculus apply the verb active in the like view. See Wetstein on Matt. ii. 12. Park in verbo.—Wetstein fully confirms our idea of the word, though supposed by bro. C. to be against it. The learned Schrevelius is also against my friend Campbell in his assertion that the word means no such thing as to warn, appoint or nominate by divine direction. Schrevelius defines the verb active *oraculum reddo*, *to utter oracles*. In the passive he agrees with Parkhurst, it means *to be divinely admonished*. Schr. in verbo.

Bro. C. says, "Our worthy friend has been too precipitate also in quoting Adam Clark on this passage, (Acts xii. 26.)—A. Clark begins the section, from which he quotes, with an *if*." Does my friend C. impeach the logical skill of Dr. Clark, by imputing to him doubt, when he had immediately before stated

unequivocally the meaning of the word *chrematizo*? What smatterer in logic does not know that the word *if* is often used where no doubt or uncertainty is implied? Did Paul doubt that there was any consolation in Christ Jesus, when he said, *if* there be any consolation in Christ Jesus? Does our worthy friend, when he uses the word *if*, wish us to understand that doubt is always implied? Certainly not.—

As to the derivation of the word *chrematizo* from *chrema*, *business*, copied from Scapala as quoted by Parkhurst; and as to his application of it, we can only use his own language on another subject, it is the weakest and most vulnerable argument ever plead against the name *Christian*. In conclusion of his critical remarks, he says, I am bold to affirm in the face of all criticism, that there is not the least authority, *in the word here used*, for concluding that the name *Christian* came from God, any more than Antiochus Epiphanes! This looks imposing; but strong affirmation is not argument convincing. Indeed, I should be afraid to make such an assertion, lest I should injure the truth; especially when the word in every other place where it occurs in the New Testament, plainly conveys the idea of divine admonition, warning, revelation or appointment. I refer to the passages, quoted in my essay on Union, which I believe are all where the word occurs in the New Testament.

He says, If Paul or any of the Apostles, had only said, "To the Christians in Rome, Corinth, &c.—then there might have been some ground to think they regarded it as of divine appointment."—I add, Had the Apostles only said "To the Disciples in Rome, &c." we should have concluded that this name was preferred by them to the name *Christian*. But if it be an argument that the name was of divine appointment, had the Apostles said, "To the Christians"—then the argument is equally good, that *saints, believers, the faithful*, are names of divine appointment, for so the Apostles addressed them. Why then prefer the name disciple to any one of these? Can we think that the bitter enemies of the disciples of Christ would have given them so appropriate a name, as that of Christians? And would they have consented to wear it, had they believed it to be given by reproach, and not by divine authority? Would the inspired Apostles have recognized and gloried in this name, had it not been of divine origin? Do the opposers of brother C. and his warm adherents give them the name they are willing to wear, and which they deem appropriate? Will they glory in being called Campbellites, infidels, &c.

I think James has given us as strong an argument for the name *Christian* as of divine appointment, as if he had addressed his epistle, "To the Christians." He says, Do not they despise that excellent name which is named upon you? (New Transl. Js. ii. 7.) Bro. C. lets us know in the conclusion, that he has no objection to the name *Christian*, if we only deserve it. May the Lord enable us to deserve it indeed! But if we live

unworthy of this name, I cannot see how the "more humble and modest" name, disciple can be deserved. These humble remarks are submitted to the public. EDITOR.

MINISTERIAL SUPPORT.

So great has been the exertions of the clergy in begging money to carry on their benevolent schemes in order to convert the world to their particular parties—So great stress is laid on money to effect this end—So great are the fears of many that these monied institutions will ultimate in clerical domination—So great is the disgust at this system of money-begging—that modesty, ashamed hangs her head, and religion blushes that money should be thought her best support. Multitudes there are, whose claims to piety cannot reasonably be disputed, yet are so offended at this course that they almost think it wrong to give money, or its equivalent to the preachers of their own choice; and many of our preachers, in the same spirit, foster the principle, and indispose many from assisting them in any degree out of their abundance. The consequences are very obvious;—the churches are greatly neglected—the preachers oppressed—they contract a worldly spirit—neglect study—and the advancement of truth and religion ceases. The preachers I say, are oppressed. They, in common with their neighbors, must labor to support themselves and families; and are commonly blessed with more company than others—this not only calls them from their necessary labors, but also helps to consume their earnings. If they attend to the many calls of the churches, they must deprive themselves and families of a necessary support—if they do not attend they are unmercifully censured. Who, by hard labor through the week, can be prepared to address a people profitably on the Lord's day? What time is allowed such a preacher to study the scriptures? His spirits are depressed—his discourses are unedifying, he becomes unpopular, and sinks from usefulness. In this state of things the churches decline, and the spirit of truth flags. What must be done?

I will give advice:—Let every church seriously consider the situation in which we are. Let them meet together in their respective places of worship, and give an answer to the following queries:

1. Ought not those who preach the gospel, live of the gospel?
2. Can we expect that they can thus live of the gospel unless we who profess the gospel administer to their support?
3. Is it right for us to rob their families of support, by calling them to administer to us the word, and refuse to administer them our carnal things?
4. Ought we not to devise some plan to aid them in the work of the ministry?
5. Would it not greatly conduce to the advancement of truth, if the churches; (say in the North of Ky.) were to engage two

preachers to ride steadily, and preach among them day and night? Such two preachers have been consulted—each has a dependent family, and each anxious to serve his master and the churches in this way. We have calculated on the most economical plan:—We think \$300 to each, paid quarterly, with the industry of their families, will support them. They are willing to undertake for this small sum. They are among the most respectable of our preachers, whose praise is in all the churches. No one can think for a moment that gain is their object.—We are persuaded that great good would result from this course.

Let each church meet together immediately and act on the subject without delay. Let each member affix to his name the sum which he is willing to give, and let their Deacons send me the account as soon as possible. It can then be determined whether the plan proposed will be adopted.

I know many object against subscribing for the support of a preacher. They say they are willing to give, but they wish not that their right hand should know what their left hand does. Those people, most generally keep their offerings so secret, that they are never known in earth or in heaven. No man should leave the support of his family upon such uncertainties. If the churches do not act with promptness on this subject, it must fail of success.—While thousands of dollars are lavished in support of sectarianism, shall the friends of peace and union, be unwilling to give a few mites to aid in spreading the good cause? Forbid it, Heaven!

EDITOR.

BRITISH AND FOREIGN BIBLE SOCIETY.

The projectors of the scheme to exclude all but Trinitarians from this Society, instead of listening to the rebuke which they received at the annual meeting, are pursuing their object with an intemperance that would grace a better cause. It appears that they have organized a committee for this single end, and have issued a Circular, signed by nearly 80 persons, which is styled in the Eclectic Review, "the Manifesto of the Sackville Street junta." The Review speaks of their purpose in these just though severe terms. "This is we believe the first time that a provisional committee was ever formed (not for the purpose of instituting a Society) but with the avowed object of disturbing an institution long established, by forcing upon it the views of an inconsiderable and defeated minority. This provisional committee is nothing better than an organized conspiracy, how specious soever its object, which if successful would overturn the whole management of the Society." The circular proposes eight resolutions, the four first of which will be sufficient to show its character.

1. That we, whose names are undersigned, do form a Provisional Committee, with power to add to our number, for the purpose of uniting in such measures as may induce the British and Foreign Bible Society to reconsider the decision of the

late Anniversary General Meeting of that Institution, and to bring about a separation in point of membership from those who do not acknowledge the Scriptural doctrine of the Holy Trinity.

2. That a Society, whose object is to circulate the pure Word of God, and upon which devolves the responsibility of preparing and issuing new translations of it, must be considered decidedly a religious society, and ought pre-eminently to be conducted on Scriptural principles.

3. That, considering the British and Foreign Bible Society to be an Institution of the character above described, it is our opinion that those who do not acknowledge the Scriptural doctrine of the Holy Trinity cannot consistently be admitted members of the Society.

4. That we, therefore, pledge ourselves to use all Christian means in our power to have the British and Foreign Bible Society firmly established upon the above principles."

PRESBYTERIAN CHURCH.

The Division which arose on the case of Mr. Barnes is not likely to be healed. Dr. Green, the editor of the monthly Christian Advocate, aided by the Presbyterian, a weekly journal issued in Philadelphia, is the champion of the party opposed to Mr. Barnes; while Dr. Ely in the Philadelphian maintains his ground with a true billigerent spirit. A paragraph from the last paper may startle some of our readers.—*Ch. Register.*

THE HIGH CHURCH PARTY ORGANIZED.

We can no longer deny that there is a *Party* in the Presbyterian Church, organized after the fashion of a political faction. We publish the following *wartlike Manifesto* for the information of all concerned; and if we must have battle, we are glad that we may enter the field in full possession of the plan of our fraternal foes.

REMARKS.

To us it is strange that Dr. Ely should speak so disrespectful-ly of a *party* in the Presbyterian church, organized after the fashion of a *political faction*, when he has long been considered by the community, as the head, or rather the organ of a politico-religious party, to establish an orthodox government in the United States. To us it is passing strange, that the only heaven-born—the religious exclusionists—those who bar the gates of heaven against all but the orthodox, should manifest a spirit infinitely distant from christianity! Can such *fraternal foes* of each party, be the only heaven-born? Can they yet boast of orthodoxy?—Will their orthodoxy supply the place of humble religion? We are almost persuaded that, according to an Eastern print, the strongest tie of union in this rich, fashionable and learned body, is their benevolent institutions. These, it

will be discovered from a preceding article, cannot long exist, and then "O Israel to your tents." We wait with interest the issue of the battle, now raging between these *fraternal foes*.—In Philadelphia the war will not be confined. In the West and in the East preparations are making.—Let all the friends of Jesus, and well-wishers of his cause, unite their prayers at the throne of grace for these *fraternal foes*, that they all may be humbled at the feet of Immanuel, and take his yoke upon them, and learn of him the meek and humble religion of heaven—that order may come out of confusion, and that the whole family of God may be united in the one body, and in the one spirit of the Lord and Saviour.

EDITOR.

Eaton, Ohio, September 15, 1831.

DEAR BRO.—The Messenger still affords much useful information, but it is generally thought not so much so as at first. I some time ago noticed an Editorial remark on the subject of Baptism, which was pleasing to me; it was to the following effect, that it had probably been the cause of so great a dearth in religion. That a measurable declension, or backsliding has taken place, is too evident not to be noticed by all. Where is the blessedness that we spake of and enjoyed some years ago? Are the servants of God filled with care for souls? Is Zion travelling in pain to be delivered? Do we hear new-born souls speaking forth the praises of God for redemption among us? I answer, but seldom. What is the cause? have we not let go the substance, and taken hold of the shadow? have we not lost the spirit in contending for opinions? have we not in a great measure lost that holy zeal for the glory of God, and for the advancement of his kingdom, which we possessed some years ago? My soul thirsts for that same holy fire, which prevailed in the late revival, and I may say, in every revival of pure religion. Let our united cries ascend to God, "thy kingdom come!"—Let us cease to contend for opinions, but for the faith once delivered to the saints; and learn, that without Christ in us, the hope of glory, we can do nothing; and in order that we may advance in holiness, it is not to learn a theory but to learn Christ.

There is nothing I think that so much revives a christian's heart, as to hear of the prosperity of Zion; or when sinners are opening her gates; but our public prints have become barren in this respect. Yet we have now and then a convert;—last Lord's-day I baptized two; on Monday before bro. Clark baptized two, &c.

I do not intend this letter for publication, but wish to be understood that we long for a change of times; and that it is high time for us to cease contending for theory, further than to contend for the faith once delivered to the saints; and that we contend more for holiness of heart and practical piety. May the Lord help, and take every weight from the wheels of Zion, that she may prosper gloriously.

We have lately been blessed with a visit from our friend and bro. Dr. Hall, who was once an editor of the Star in the West in this place, a zealous propagator of modern Universalism.—About two years ago he moved to the Wabash; he has become a christian, and is preaching the gospel of Christ with the Holy Ghost sent down from heaven. May the Lord be with him and bless him, and all his ministers with a double portion of his spirit, Amen.

HENRY MONFORT.

REMARKS ON THE ABOVE LETTER.

Contrary to bro. Monfort's request I have given publicity to his letter. It breathes so much of the spirit of piety, I thought it right to counteract his wishes. His humility wishes to hide him from public notice, yet my knowledge of the man makes me confident that he will not be offended at my presumption.

He says, It is generally thought that the Messenger does not now afford as much useful information, as at first. This, I fear is true. In the commencement of the work, we gave much information of revivals in the West. This we were enabled to do, because frequent notices of them were given us by correspondents. But such revivals having in a great degree ceased, such communications, of course are less frequent. This is our apology for not giving more information on this subject, which our worthy brother most ardently desires.

Bro. Monfort professes to be well pleased with a remark I made in a former number, that one cause of the great dearth of religion among us, was, probably, that the public mind has been too intensely engaged on the subject of Baptism, and the controversies which have resulted from it. This is seriously my impression. Yet I do believe that great good has grown out of the investigation, and greater will yet be experienced, when the present storm shall have subsided. I have published far more on this subject than I desired; But I have not published the tenth part of the communications which have been poured in upon me on this subject. For this neglect I have incurred the displeasure of many brethren; and some have been so uncharitable as to impute to me partiality, or something worse. To please all is beyond the power of an Editor. From some I receive sentiments of high approbation of the Messenger; from others the reverse. If I continue the work longer I must pursue the course to which I may be pointed by the truth.

Such a revival as bro. Monfort describes, is what I ardently desire to see, and experience always; and the advice he gives I am confident is good, and which received and acted upon, will ultimate in a reformation glorious and universal. To his concluding prayer my heart responds, Amen.

EDITOR.

Extract from the Minutes of the Christian Conference on the north of the Kentucky River, in Ky.

"The Elders and Brethren of the Church of Christ, north of

the Ky. river, met in Annual Meeting, in Cynthiana, in the county of Harrison, on Friday the 16th of September, 1831.

Elders present; Barton W. Stone, Francis R. Palmer, Thos. Smith, John Rogers, John Roberts, John A. Gano, Leonard I. Fleming, William Parker, Martin Sidener, Joseph Mitchel, John Morrow, William Morrow, Jesse Bledsoe and Thomas M. Allen. Elders from Ohio; Matthew Gardner, Isaac N. Walters and Edward H. Lewis.

Eld. Thomas Smith was appointed Chairman, and Thomas M. Allen Secretary.—Letters and communications were then read and received from the following Churches, viz:

1, Cynthiana, Harrison Cty.	16 Republican, Fayette Cty.
2 Indian Creek, do. do.	17 Palmyra, Henry do.
3 Beaver Creek, " "	18 Mt. Pleasant, do. "
4 Kentontown, " "	19 Georgetown, Scott "
5 Leesburg, " "	20 Bethlehem, do. "
6 Paris, Bourbon "	21 Ephesus, Oldham "
7 Antioch, do. "	22 Tribble's, Madison "
8 Cane-ridge, " "	23 Minerva, Bracken "
9 Flat-run, " "	24 Concord, Nicholas "
10 Clintonsville, " "	25 Mt. of Johnson do. "
11 Mt. Carmel, " "	26 Bethlehem, Gallatin "
12 Lexington, Fayette "	27 M'Kinney's, Pendleton "
13 Union, do. "	28 Harrodsburg, Mercer "
14 Berea, " "	29 North Fork, Bracken "
15 Bethel, " "	

Bro. Isaac N. Walters, then made a communication from the Christian brethren of the Central Conference in Ohio, making known the desire of the brethren to cultivate friendship, from a more intimate acquaintance, and commence a correspondence with us. Bro. Walters also informed us, that he had received into fellowship upwards of 500 within the last two years, and had also himself immersed upwards of 220 in the same time.

Bros. Bledsoe, Palmer, Smith and Gano, were appointed to write a corresponding letter to the brethren in Ohio, assuring them of our christian love, and fellowship, and disposition to communicate with them by letter and messengers. The above brethren, or any one, or more of them, were requested to bear said letter, and meet the brethren in their next annual meeting.

Agreed that our next Annual Meeting be held at Clintonsville, Bourbon county, Ky. to commence on Friday before the first Lord's-day of October, 1832.

Adjourned, for social worship.

Attest, THOMAS M. ALLEN, Secy. THOMAS SMITH, Chm.

The above meeting was one of a very interesting character. It commenced on Friday morning, and continued till the Monday evening following. Although there were many churches not heard from, yet there was a very large number of brethren

present, and some from the most remote congregations. To a number of the churches considerable additions have been made during the last year; and several new churches have been planted, in the same time. Able and efficient ministers have likewise taken the field to aid in building up the saints in the faith of the gospel, and disseminating the word of life to a perishing world. The *Christians*, have truly great cause to thank God for the glorious triumph and spread of the gospel of liberty. It must be pleasing and encouraging to our friends, to see those who are untrammelled by party names, and creeds, not only standing fast in the liberty wherewith Christ has made them free, but their numbers considerably increase by the addition of believers in the Lord Jesus—and likewise to learn of the organization of new churches built upon the foundation of the apostles and prophets. Our brethren in different parts may take encouragement and comfort from the fact, that the good cause is yet flourishing, and the *truth* spreading among us.—Throughout the above meeting the congregations were large, solemn, and attentive. Twelve were added to the church, and many more appeared to be almost persuaded to be christians. Some were immersed forthwith, while others were compelled to defer their obedience for a short time. The meeting was evidently a great blessing to the town in which it was held, and also to a numerous assemblage of brethren and friends present; and we would rejoice to see such meetings multiplied in the country. Brethren, remember that it is good for the heart to be established with grace, and not be carried about with divers and strange doctrines. May the God of peace bless and support you, and enable you to stand fast in the liberty of the gospel, Amen.

THOMAS M. ALLEN.

FOR THE CHRISTIAN MESSENGER.

Baltimore, September 26, 1831.

Believing as I do that admonition is one of those things which devolve upon christian teachers, and that it is the duty of the faithful followers of Jesus to exhort, admonish, and correct one another, in the spirit of love and meekness; I therefore tender to my preaching brethren the following advice. It is very requisite in this present evil day, that we be governed by that wisdom which cometh from above, because it is profitable to direct. We are engaged in a glorious work of reformation, we are calling the people's attention to the sacred oracles, we are exhorting them to cast off sectarianism, to exchange their badges; yea, if it should be that of the Pope for that of Jesus, great care should be taken here, or we shall fall in the same pit other reformers have fallen into. Although we are much indebted to the reformation effected by the instrumentality of Luther and Calvin, yet we must be ware of the rock on which they struck, and like the skilful mariner, steer a clear coast. Luther made war with the Pope, but he assumed too much author-

ity himself, he would not be bound by the creed of Rome, but he made a creed which bound others. Calvin contended against the power of the Man of sin; but O my friends, who was it that arrested and burned Servetus. Alas for the reformation which these men brought about! What was it? was it complete? Oh no, Jesus did not reign king, and therefore their work was incomplete. Our employment then should be to call men's attention to Jesus, to his government, to his manner of life, to his obedience. All power is given unto him, no mortal must share that power with him. Reformers then should be wise as serpents and harmless as doves. We must not overthrow the king, and become ourselves the resident. We must not condemn the creeds and preach our own opinions; we must preach "The Word," adhering strictly to the *form* of sound words. I will here mention a fault in some preachers, when they are pointing out false notions contained in the creeds, we very often hear them opposing them in some such strains as this, "The creed reads thus, but I think differently, I believe otherwise, I think I am right, &c. &c." Now before any of us allow ourselves to condemn any part of a creed, let us be well convinced that it is hostile to the word of God, and then we need not say, we think so, we can show them positively it is so. And I would here propose a more excellent way, instead of taking a portion of any creed to speak against it in public, let us preach the gospel, and show the people the importance of taking the scriptures for their rule of faith and practice. Whenever we discuss the Trinity, instead of preaching Jesus as the Saviour of sinners, we shall convert nobody to the truth. The arch-enemy does not care what we dispute about so that no inroads are made into his kingdom. Suppose that we succeed in proving that the trinitarians have explained the subject of Christ's mission into a mystery, what have we gained? why in the language of the prophet we have spent our time for nought, because it seldom works a change in any man's life; this is the great thing, a change of life, a reformation of manners: some may ask, do you think it of no importance to have right views on those subjects; most assuredly I do, but this is not the way to get them. I say preach the gospel without any admixture of human science, persuade the people to believe in Jesus Christ, and take his yoke upon them, to trust in his word and be guided by it, and when they are convinced that their creed is of no more service to them, they will not contend for any of its parts, then will the victory be to the glory of the gospel; but as long as a man thinks his creed divine, he will not be convinced of the impropriety of any idea it contains, the avenues of his mind are closed at the commencement and therefore he is proof against arguments drawn either from scripture or reason. OMICRON.

Within a few days past we have immersed five in Georgetown. We have the comfortable prospect of more shortly. May God grant that multitudes may submit to, and humbly obey the Lord!

THE CHRISTIAN MESSENGER.

By **BARTON W. STONE,**

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. V.] GEORGETOWN, KY.—DECEMBER 1831. [No. 12.

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GOOD NEWS.—The Sun of Liberty dawning on Scotland. CHURCH OF SCOTLAND.

At the last meeting of the General Assembly of the church of Scotland, Mr. Scott, Mr. McLean, Mr. Irving, and Mr. Campbell were branded as heretics, and deposed from their office as Ministers of that Church, for preaching doctrines contrary to the Confession. In speaking of the deposition of Mr. Campbell, the Christian Pioneer says:—

The manner in which this was done, was worthy the deed.—After the vote for Mr. Campbell's deposition had been taken, and it was nearly unanimous, a prayer was offered up by Dr. Muirhead of Cramond. Of the purport of that prayer, we know not; but we do think, under all the circumstances, it savoured much more of mockery than adoration. Here were professed disciples of Jesus, who had just deprived a brother of his bread, and fixed the stigma of opprobrium on his name, and who were about to listen to their president pronouncing sentence—at prayer! I cannot give you a farthing, said the priest of the fable, but I will give you my blessing. The blessing was worthless, because it sprung not from true charity. Would the prayer of bigotry be more acceptable?

Prayer being ended, the Moderator thus spoke: "It is now my painful duty, painful indeed beyond expression, to pronounce the solemn and deliberate judgment of the General Assembly, in the name of the Lord Jesus Christ, the sole King and Head of this Church; and by virtue of the power and authority committed by him to it, I do now solemnly depose Mr. John Macleod Campbell, Minister of the parish of Row, from the office of the holy ministry, prohibiting and discharging him from exercising the same or any part thereof, in all time coming, under the pain of the highest censure of the church; and I do hereby declare the church and parish of Row vacant, from and after the day and date of this sentence."

ity himself, he would not be bound by the creed of Rome, but he made a creed which bound others. Calvin contended against the power of the Man of sin; but O my friends, who was it that arrested and burned Servetus. Alas for the reformation which these men brought about! What was it? was it complete? Oh no, Jesus did not reign king, and therefore their work was incomplete. Our employment then should be to call men's attention to Jesus, to his government, to his manner of life, to his obedience. All power is given unto him, no mortal must share that power with him. Reformers then should be wise as serpents and harmless as doves. We must not overthrow the king, and become ourselves the resident. We must not condemn the creeds and preach our own opinions; we must preach "The Word," adhering strictly to the *form* of sound words. I will here mention a fault in some preachers, when they are pointing out false notions contained in the creeds, we very often hear them opposing them in some such strains as this, "The creed reads thus, but I think differently, I believe otherwise, I think I am right, &c. &c." Now before any of us allow ourselves to condemn any part of a creed, let us be well convinced that it is hostile to the word of God, and then we need not say, we think so, we can show them positively it is so. And I would here propose a more excellent way, instead of taking a portion of any creed to speak against it in public, let us preach the gospel, and show the people the importance of taking the scriptures for their rule of faith and practice. Whenever we discuss the Trinity, instead of preaching Jesus as the Saviour of sinners, we shall convert nobody to the truth. The arch-enemy does not care what we dispute about so that no inroads are made into his kingdom. Suppose that we succeed in proving that the trinitarians have explained the subject of Christ's mission into a mystery, what have we gained? why in the language of the prophet we have spent our time for nought, because it seldom works a change in any man's life; this is the great thing, a change of life, a reformation of manners: some may ask, do you think it of no importance to have right views on those subjects; most assuredly I do, but this is not the way to get them. I say preach the gospel without any admixture of human science, persuade the people to believe in Jesus Christ, and take his yoke upon them, to trust in his word and be guided by it, and when they are convinced that their creed is of no more service to them, they will not contend for any of its parts, then will the victory be to the glory of the gospel; but as long as a man thinks his creed divine, he will not be convinced of the impropriety of any idea it contains, the avenues of his mind are closed at the commencement and therefore he is proof against arguments drawn either from scripture or reason. OMICRON.

Within a few days past we have immersed five in Georgetown. We have the comfortable prospect of more shortly. May God grant that multitudes may submit to, and humbly obey the Lord!

THE CHRISTIAN MESSENGER.

By **BARTON W. STONE,**

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

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GOOD NEWS.—The Sun of Liberty dawning on Scotland. CHURCH OF SCOTLAND.

At the last meeting of the General Assembly of the church of Scotland, Mr. Scott, Mr. McLean, Mr. Irving, and Mr. Campbell were branded as heretics, and deposed from their office as Ministers of that Church, for preaching doctrines contrary to the Confession. In speaking of the deposition of Mr. Campbell, the Christian Pioneer says:—

The manner in which this was done, was worthy the deed.—After the vote for Mr. Campbell's deposition had been taken, and it was nearly unanimous, a prayer was offered up by Dr. Muirhead of Cramond. Of the purport of that prayer, we know not; but we do think, under all the circumstances, it savoured much more of mockery than adoration. Here were professed disciples of Jesus, who had just deprived a brother of his bread, and fixed the stigma of opprobrium on his name, and who were about to listen to their president pronouncing sentence—at prayer! I cannot give you a farthing, said the priest of the fable, but I will give you my blessing. The blessing was worthless, because it sprung not from true charity. Would the prayer of bigotry be more acceptable?

Prayer being ended, the Moderator thus spoke: "It is now my painful duty, painful indeed beyond expression, to pronounce the solemn and deliberate judgment of the General Assembly, in the name of the Lord Jesus Christ, the sole King and Head of this Church; and by virtue of the power and authority committed by him to it, I do now solemnly depose Mr. John Macleod Campbell, Minister of the parish of Row, from the office of the holy ministry, prohibiting and discharging him from exercising the same or any part thereof, in all time coming, under the pain of the highest censure of the church; and I do hereby declare the church and parish of Row vacant, from and after the day and date of this sentence."

And this is the year 1831!—and this in a protestant land! It is well we are assured of these facts; for the doings of the General Assembly may well induce us to dispute the point “By virtue of the power and authority committed by him to it”—by Christ, to the Church of Scotland! When?—Where? We deny the power, we dispute the authority. It is an usurpation of human rights—an infringement on Christian freedom. Christ is the sole Head and Law-giver of his Church. All his disciples are brethren, and to no Presbytery, Synod, or Assembly, has he delivered up their privileges, or delegated his own authority. It is He, not they, must reign till all enemies are subdued to the power of his cross. And the individual, be he who he may, who trenches on Christ’s prerogative, or who gives up his liberties as Christ’s freedman, to any earthly bidding—does by that act erase from his mind the superscription of God, and inscribes in its stead the detested and degrading epithet “Slave.” And will the people of Scotland, clamouring as they are for political freedom, still sanction this religious thralldom? Shall Calvinism still bind them in chains, as galling as those feudal fetters from which they are about to be emancipated? We hope not! The political serf might well be also the religious bondman. The enfranchisement of the one, will be the freehold of rejoicing to both, and all.

People of Scotland!—look to yourselves. Ponder well those acts of the General Assembly. Your fathers battled to the death against Popery. “It is said of Papists, that they ascribe an infallibility to the Pope; so that if he were to say one thing and the Bible another, his authority would carry it over the authority of God. And think you that there is no such Popery among you? Is there no taking your religion upon trust from another, when you should draw it fresh and unsullied from the fountain-head of inspiration? You all have, or you ought to have Bibles, and how often is it repeated there, hearken diligently unto me! Do you obey this requirement, by making the reading of your Bibles a distinct and earnest exercise? Do you ever dare to bring your favourite minister to the tribunal of the Word, or would you tremble at the presumption of such an attempt—so that the hearing of the Word, carries a greater authority over your mind than the reading of the word? Now, this want of daring, this trembling at the very idea of a dissent from your minister, this indolent acquiescence in his doctrine, is just calling another man master; it is putting the authority of man over the authority of God—it is throwing yourself into a prostrate attitude at the footstool of human infallibility—it is not just kissing the toe of reverence, but it is the profounder degradation of the mind and all its faculties; and without the name of Popery, that name which lights up so ready an antipathy in your bosoms, your soul may be infected with the substantial poison, and your conscience weighed down by the oppressive shackles of Popery. And all this in the noontide effulgence

of a Protestant country, where the Bible in your mother tongue circulates among all your families, where it may be met with on almost every shelf, and is ever soliciting you to look to the wisdom that is inscribed upon its pages.”

These last remarks are applicable in other countries, and may be read with advantage by other people than those of Scotland. *Implicit faith* is not confined to the Catholics, or the Church of Scotland. It is not confined either to the Presbyterians or Methodists of America. Thousands upon thousands might be found among the professedly independent Congregationalists of New-England, who never think of doubting or examining what their spiritual teacher says, and who receive their faith as much upon trust, as if they had never heard of the bible, and knew not that there is a law and a testimony to which not only *all may* but *all ought* to appeal, and who still regard a minister as having dominion over faith; and there are yet ministers who choose to be so regarded;—and many who are loud in the cry about the increase of Catholics in our land, and who are opening their purses, and raising their voices in favour of a western crusade, would do well to reflect upon these remarks of the Pioneer, and first eradicate all that there is of disguised Popery in their own bosoms, and their own conduct.—*Un. Mon.*

[From the Christian Examiner.]

MR. ROSS, AGAIN.

Defence of his Essay entitled ‘Faith according to Common Sense.’

Mr. Ross has published a paper in defence of his Essay on Faith, from which we made such liberal extracts into our 6th number. This last is principally made up of extracts from Erskine’s Essay on Faith, and a few paragraphs from the writings of other distinguished Presbyterians. We shall not quote the respectable authorities which he has adduced to bear him out in his view of Faith, as published in the February number of the Calvinistic Magazine, but merely extract some of the remarks of Mr. Ross himself. We are much gratified to find him so ready to defend what he conceives to be *Truth*, against all the authority, prejudice, interest and influence of the powerful and vengeful sect with which he is connected.

In defence of his first Essay, he says:

‘For myself, I have very little veneration for names, and am not at all careful to frame my opinions upon any subject by the model of thought exhibited by grave and learned seniors. Every man ought to think for himself, especially on the subject of religion. It is our duty, however, to deal softly with those who will not think, but follow, implicitly, the opinions of others.’

‘The February No. of the Calvinistic Magazine contains an essay on Faith; in which, the position is taken, that ‘The first belief of the Gospel with the heart is the change of heart, or the regeneration of man.’ I knew this position would startle many of our readers. I knew it would ruffle all those who maintain

that God is the efficient cause of every thought and affection. I knew it would not meet the entire approbation of those who teach that moral character consists in something besides moral choice—and I knew that some who have my own views, might not at first acquiesce in my forms of expression. Knowing all this, I am not in the least surprised at the reception 'Faith according to common sense' has met with. It is just what was expected; and what I was, and am prepared for. The article was not written hastily. I make no such door of retreat. Every thought, and almost every sentence, was thoroughly connected and digested; and, saving a few errors of the press, the Essay is just what I intended it to be, and what I believe to be the truth.

'This Essay on Faith, however, over the signature of Ross, has, doubtless, but very little of the authority of a name. All it asks is, to be tested by common sense and the Bible. But for the sake of those who would like better to test that article by some distinguished authority, I will give a number of extracts from Erskine's Essay on Faith, and his Remarks on the Internal Evidence for the truth of Revealed Religion. But who is Thomas Erskine? I answer, A lawyer of Edinburgh in Scotland. A lawyer! Yes, a lawyer. And be it remembered, that lawyers have more common sense than all other learned men besides. But why not, many will reply, give us the views of learned and venerable Divines!—Answer. Because none of these venerable divines have written any thing to compare with this treatise of the lawyer.'

Mr. Ross then offers a number of commendations to Mr. Erskine's work, from distinguished Presbyterians, and proceeds by making copious extracts from it; after which, he says:

'From these long extracts, Mr. Erskine's view of the nature of Faith may be clearly understood. And what is the sum of it? Why, he denies the old distinctions of different kinds of Faith—he denies that there can be "a right and a wrong way of believing the same thing." He says: "a true faith means the belief of a true thing."—He teaches us that, "To have faith in a thing, to believe a thing, and to understand a thing as a truth, are expressions of the same import." He declares that "Faith is the same in itself whatever be its object." He instructs us that "Faith is a mere assent to the truth of Divine testimony." But then he gives us to understand, that we can assent to the full meaning of the Gospel only when our affections are really excited by it: for "the Gospel is addressed to our affections, and without this excitement we could not understand nor believe it." This is the amount of Mr. Erskine's view, and it is precisely what I have taught; viz: that "Faith in the Gospel is in its nature the same state of soul with that faith, or belief, we give every day to any other subject which reaches our heart."

Here follow several pages of extracts and comments; at the end of which, Mr. Ross approaches the conclusion of his defence, by saying:

'The idea of physical regeneration, or that a naked influence of the Spirit must change the very essential nature of man before he can believe savingly, goes upon the mistaken supposition that there is something in his opposition to God radically different from his disinclination or opposition to any other duty. And this fallacy runs through much of the philosophy of theology. But there is no difference in and between the opposition of the heart to God, and the opposition of the heart to other duties. That I may not be supposed to advance *this idea*, too, without any authority, I will quote Dr. Dwight. He tells us: "A child is equally unable to obey a parent, against whom his will is as much opposed, as to obey God. This inability of children to obey their parents, does not, indeed, commonly last through life. But while it lasts, the child can no more obey his parent than his Maker. In both cases, his inability is, I apprehend, of *exactly the same nature*; sometimes also, it continues while he lives. In such cases it is, in all respects the same; equally obstinate, equally enduring, equally preventing him from doing his duty. If, in this case his filial duty be urged upon him in its religious nature, as required by the law of God; his opposition to perform his duty to God and his parent, will be found *exactly coincident*; to be the same indivisible thing, and to be regarded with the same obduracy of heart." (Sermon 123.) This writer defines the inability of man to consist in moral disinclination.—"Those who cannot come to Christ, therefore, are those who will not." (Sermon 123.) If, then, the inability of the rebellious son, and the inability of the sinner are exactly of the same nature, then, they are overcome by an influence the same in nature. This seems to me to follow irresistibly. Now the rebellion of the son is overcome by the influence of the truth according to the laws of moral suasion. In this way he is changed from the enemy to the friend of his father. There is no physical regeneration in his case, none, therefore, is necessary in the case of the sinner."

The following paragraph closes the paper.

'I close as I began. "Faith according to common sense," was not written hastily. It is the result of my reflections for years: and to say I am without a doubt of its containing the truth, would not express the whole state of my mind. It is the view of faith which must and will prevail. I know, too, that I am not alone. Some of the most talented, useful, and pious men in the ministry of my own denomination and sister orthodox churches, believe substantially with me. But I appeal on compulsion to such support. I rely upon common sense and the word of God.

FREDERICK AUGUSTUS ROSS.

'P. S. As I intend to write the Second Part of "Faith according to common sense," as carefully as the First, it will not appear for some time."

We do not look upon the Essays of Mr. Ross as entirely free from the prevailing errors on the subject of Faith; but they ap-

proach much nearer to the pure, simple truth, than the writings of any of his living brethren with which we are acquainted. Therefore, we hail their appearance. We cannot reasonably expect him to be entirely unshackled, in what we should term, his very first expedition in search of *naked Bible truth*. He has been indoctrinated in the theology of the dark ages, and, as he progresses in his inquiries, he has, necessarily, to unlearn and divest his mind of the load of errors with which his spiritual teachers stocked it when qualifying him to preach Presbyterianism. We hope Mr. Ross will not rest satisfied with inquiring only into the doctrine of Faith, but extend his investigation to every item of *popular theology*; for we are confident that his bold and discriminating mind would detect a thousand discrepancies between the orthodoxy of the sects and the orthodoxy of the Bible. We can safely promise him two things—first, the labor of removing a mountain of sanctified rubbish; and secondly, the happiness of coming into the knowledge and possession of the unadulterated, living truth; which is far more desirable than the praise of men. He has only to make the Bible his textbook, and arraign at its tribunal the current doctrines of the age, with a full determination to cast out every thing that cannot stand the test of its scrutiny.—Ed.

“FATHER, FORGIVE THEM.”

Go, proud infidel—search the ponderous tomes of heathen learning; explore the works of Confucius; examine the precepts of Seneca, and the writings of Socrates; collect all the excellencies of the ancient and modern moralists, and point to a sentence equal to this simple prayer of our Saviour, reviled and insulted, suffering the grossest indignities—crowned with thorns, and led away to die! No annihilating curse breaks from his tortured breast.—Sweet and placid as the aspirings of a mother for her nursing, ascends the prayer of mercy on his enemies, “Father, forgive them.” O! it was worthy of its origin, and stamps, with the bright seal of truth that his mission was from heaven.

Acquaintances, have you quarrelled? Friends, have you differed? If he, who was pure and perfect, forgave his bitterest enemies, do you well to cherish your anger?

Brothers, to you the precept is imperative; you shall forgive—not seven times—but seventy times seven.

Husbands and wives, you have no right to expect perfection in each other. To err is the lot of humanity. Illness will sometimes render you petulant, and disappointment ruffle the smoothest temper. Guard, I beseech you, with unremitting vigilance, your passions; controlled, they are the genial heat that warms us along the way of life—ungoverned, they are consuming fires. Let your strife be one of respectful attentions, and conciliatory conduct. Cultivate with care the kind and

gentle affections of the heart. Plant not, but eradicate the thorns that grow in your partner's path. Above all, let no feeling of revenge ever find harbor in your breast. Let the sun never go down upon your anger. A kind word—an obliging action—if it be in a trifling concern, has a power superior to the harp of David in calming the billows of the soul.

Revenge is as incompatible with happiness, as it is hostile to religion. Let him whose heart is black with malice, and studious of revenge, walk through the fields while clad in verdure, and adorned with flowers; to his eye there is no beauty; the flowers to him exhale no fragrance. Dark as his soul, nature is robed in deepest sable. The smile of beauty lights not his bosom with joy; but the furies of hell rage in his breast, and render him as miserable as he would wish the object of his hate.

But let him lay his hand upon his heart and say—“Revenge, I cast thee from me—Father, forgive them as I forgive my enemies”—and nature assumes a new and delightful garniture.—Then, indeed are the meads verdant and the flowers fragrant—then is the music of the groves delightful to his ear, and the smile of virtuous beauty lovely to his soul.—*Village Record*.

YOUTHFUL INSTRUCTION.

There is an imperative necessity for cultivating in youthful minds such propensities and affections as we would see actuating their conduct through life. We would insist upon this, and endeavor to enlist the interest of parents and guardians in the subject, knowing that the common idea, “they will outgrow it,” blinds many a parent to budding foibles which, in maturity, weave the destruction of their too much indulged offspring.—We do not outgrow our evil propensities, and although our full-fledged faculties may succeed in screening them from observation, yet, if permitted to grow with our growth, and strengthen with our strength, nothing but grace can root them out of their native soil, fallen human nature. And many are the stricken parents, going down with sorrow to the grave, who, but for this misguided notion, might now be contemplating with honest pride, the brilliant and useful characters of the children, whom God hath given them with benevolent intent.

QUERIES, By Elder JACOB P. ANDREW.

Q. Has M^r Knight done justice to the 4th chapter and 12th verse of Ephesians in the New Translation? Were the gifts named in the 11th verse designed to fit the saints for the ministry?—or were they given for three purposes; 1st the *perfecting* of the saints; 2d the *work* of the ministry; 3d the *edifying* of the body of Christ? Again if they were designed to fit the saints for the ministry, will that prove that every saint is thereby authorized to administer the ordinances, such as baptism, &c. without being ordained by the *Eldership* to officiate in those

offices! An answer to those questions from you would be gratifying to your brother.

Query by J. P. Andrew.—Has Dr. McKnight, in the New Translation, edited by A. Campbell, given a just rendering of Ephesians iv. 13.

Ans. The translation of which you speak is, "And he appointed some, indeed, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the sake of fitting the saints for the work of the ministry, in order to the building up of the body of Christ: till we all come to the unity of the faith, &c." King James' translation is, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, &c."

McKnight translates according to the punctuation of Griesback, omitting the comma after the word *saints*. Other copies have the comma after the word; and this is one cause of the difference of ideas communicated by the two readings. In the original MSS. of the scriptures, punctuation is unknown. In after ages points have been supplied according to the sense supposed to be intended by the Spirit. The dispute about the proper position of points can never be settled, but by adverting to the general doctrine of the Bible.

It is no where said in the scriptures that apostles, prophets, evangelists, pastors and teachers were given *for the sake* of fitting the saints for the work of the ministry.—We are therefore led to suspect that the pointing of Griesback and McKnight is incorrect. But every where in the New Testament, Apostles, prophets, evangelists, &c. are said to be given for the perfecting of the saints, and for the work of the ministry, and for the edifying of the body of Christ. We therefore conclude that the translation of King James is correct. Col. i. 29. Thes. iii. 10. &c.

If the King's translation be correct, then were apostles, prophets, evangelists, &c. given for the three purposes named, i.e. for the perfecting of the saints, and for the work of the ministry, and for the edifying of the body of Christ.—These gifts will be continued till we all come into the unity of the faith, and of the knowledge of the Son of God unto a perfect man.—The Lord Jesus committed to the apostles the ministry of reconciliation, or the ministry of the word of reconciliation.—The work of the ministry was to preach the word, and build up and unite in the one temple, or body, all believers in Christ Jesus—and to labor to perfect them in every good word and work. "Whom we preach, warning every man, and teaching every man, that we may present every man perfect in Christ Jesus."

This ministry is very different from the ministry of Presbyterians, of Methodists, Baptists, Episcopalians—in a word it is different from that of all sects. This is the ministry of recon-

ciliation, to bring all into the unity of the faith, and of the knowledge of Christ unto a perfect man in him. The ministry of sectarianism is not that of reconciliation, but the reverse—it is not to bring the saints into the unity of the faith of Christ, but into the unity of the faith of Presbyterians, or Methodists, or Baptists;—It is not to make the saints perfect in love, peace and union; but to cause them to hate, to bite and devour one another—to divide, and separate them from one another. A person exercising such a ministry cannot be in truth called a minister of Christ. This appears to many uncharitable. Would to God that what I have stated respecting the ministry of sectarians, was not true! But I am convinced that increasing light will confirm this sentiment to all not long hence. To me there is not an existing doubt that Babylon, the city of confusion, pride and oppression will soon fall to rise no more. Tho' great lamentation and distress shall follow its destruction, yet great joy and rejoicing will also follow. My heart and my tongue cry out Come Lord Jesus, come quickly. Truth has already broken the gates of brass, and has entered the gloomy city—her voice is heard and believed by many. The light is gradually beaming upon her long veiled eyes—they begin to see—and boldly proclaim their visions abroad—opposition, threats and entreaties have no effect to cause them to shut their eyes, and yield again to the power of darkness. Time will soon develop the purpose of heaven. Hark! the voice of God—"COME OUT OF HER, MY PEOPLE." EDITOR.

LAYING ON OF HANDS.

To I—P—. Dear Brother: You are pleased to express your difficulties, as you call them, (though you appear to be very decided) on the subject of laying on of hands. You are persuaded that in apostolic times, by this action diseases were cured, and spiritual gifts conferred. You are also very confident that these things by the will of God have long since ceased in the church. As no spiritual gifts are now to be conferred, you see no necessity, nor propriety in the laying on of hands in the ordination of elders and deacons; and therefore you think that the ceremony should be dispensed with entirely. I have in several numbers of the Messenger touched on this point, yet at your request I will be more particular.

I will readily grant that no cures have been performed—no miraculous gifts have been conferred by this action for many centuries back. The cause of this must be one of the following reasons, either that it was the will of God that they should cease with the apostles, or that they have ceased through the unbelief of the churches. If God had designed them to cease at the death of the apostles, is it not reasonable that this design would have been intimated some where in the New Testament? But no where do we find it. If the unbelief of the church be the cause why they have ceased by the laying on of hands, why

omit this, and practice others of a similar nature? Dr. A. Clark answers the objection, "If the Holy Ghost be not communicated by the laying on of hands, it may as well be omitted. But why is this? says he. Is it not because there is an unfaithfulness in the person who lays on hands, or an unfitness in him on whom they are laid? Let the rite be restored to its primitive simplicity, and God will own it as he formerly did. But however this may be, where is the man or number of men who have authority to abrogate a rite of God's own appointment? In the appointment of men to the sacred ministry it should never be omitted. When the inventions of men are put in the place of the ordinance of God, the true church of Christ is in great danger." Clark on Matt. ix. 18.

Should I object to baptism because the gift of the Holy Spirit is not now, as in apostolic days, given to the immersed, would the objection be of such moment as to determine you to omit baptism? The cases to me appear equal.—

In Acts 6, we have the account of the ordination of seven.—These men were chosen by the church—they were full of the Holy Spirit and of wisdom—they were set before the apostles—the apostles appointed them to their particular business by prayer and the laying on of hands. The imposition of hands did not qualify them for this business; for they must be qualified previous to their election—nor did the imposition of their hands, confer on them the Holy Spirit, for they were previous to the appointment, full of the Holy Spirit and of wisdom. By this act the apostles simply dedicated them to God for this particular work of the ministry.

In Acts 13, we have an account of several teachers, who by the direction of the Holy Spirit, consecrated Paul and Barnabas by fasting, prayer and the laying on of hands, to a certain work of the ministry to which they were divinely appointed.—This act of the imposition of hands, conferred no qualification nor gift of the Holy Spirit; for of these they were before in possession; but it simply consecrated them to God for the particular work to which they were appointed.

In 1st Tim. iv. 14, Paul says, "Neglect not the gift that is in thee, which was given thee by (according to) prophecy, with the laying on of the hands of the presbytery." 2d Tim. i. 6.—The whole connexion proves to me that this gift was the favor granted him to be a minister of the gospel. See Eph. iii. 6, 7. Rom. xii. 6-8, &c.

1st Tim. v. 22. "Lay hands suddenly on no man." This needs no comment. In the N. Testament, since the day of Pentecost, I repeat, we have no account of any person separated to the work of the ministry but by the imposition of the hands of the elders or apostles. This practice was continued by the church in the first centuries after the apostles.

Eusebius of Cæsarea, who lived in the third century, and a member of the council of Nice, thus speaks of Origen, who liv-

ed long before him, "Yet the best accepted and worthiest bishops throughout Palestine, to wit: of Cæsarea and Jerusalem, because they had found him (Origen) worthy of dignities and honor, made him minister through the laying on of hands."—Lib. 6. chap. 7. also chap. 22.

Eusebius thus speaks of Novatus: "This good man forsook the church of God, wherein he was baptized, and where also he took priesthood upon him, by favor of the Bishop, which through the laying on of hands, allotted him thereunto." Lib. 6. ch. 42.

Socrates Scholasticus, who lived in the fourth century, thus speaks of the council of Nice. "The Council being bent to deal with more clemencie towards Meletius then he deserved, decreed that he should remain in his proper citie that he should have no authoritie to make ministers, no authoritie to advance any unto the ecclesiasticall function—They decreed farther touching such as were entered into holy orders by his laying on of hands, that they after confirmation with more mysticall laying on of hands should be admitted into the fellowship of the church." Lib. 1, chap. 6. Quotations might be multiplied but these are sufficient.

Why should this practice be laid aside? Is it because it is not according to scripture? or is it because it was to cease by divine authority after the death of the apostles? If this divine authority was made known, why was the church in the first centuries ignorant of the order, but still practised it as in the apostles' days? I am so fearful of a departure from the ancient order, that without a plain declaration of its change, I must adhere to it. Some say, What is the use of the laying on of hands, if God approves of and prospers the labors of the minister without it? I will propose another common query to such a querist, What is the use of immersion, if God blesses the unimmersed without it? EDITOR.

The following extract from the Christian Spectator, is given to shew how far the orthodox even among the Presbyterians, are departing from their professed creeds. To us it is cheering intelligence; as it must be to all the lovers of reformation, being well assured that these creeds are veils over the faces of men, which prevent them from seeing the light of the Lord.

EDITOR.

THE DOCTRINE OF ORIGINAL SIN RELINQUISHED AT NEW-HAVEN.

[Extracts from the Christian Spectator.]

It is common sense which cannot bear the monstrous conception of our having once existed all together in Adam. It is common sense which rejects the equally erroneous notion that by a covenant to which we never gave our assent, he became our moral representative; and that by such a oneness, we are made truly responsible, and are literally punished for his acts.

If you would satisfy yourself on this point, propose it to any common man, who has never before heard of it; explain it at large; and as you proceed to tell him how it has been attempted to illustrate it, by supposing all mankind to be living in the time of Adam, and "somehow or other, to be growing out of him," or to become *deserving* of death by mere representation; mark his look of pity, or sneer of contempt, at such statements. And these are the men to try such doctrines. They judge impartially. They have no system to defend, for which they are willing to sacrifice everything that saves them from the character of idiots. * * * It is a universal decision of the common sense of mankind, the holders of the theory in question not excepted, that every man constitutes, in himself, an independent being, and by an unavoidable consequence, that he could never have been one with Adam. For how is it possible that a being, now confessedly distinct from others, and that too in his very *nature*, should ever have been one with another? He must change his nature, and become a different being, to be capable of such a union. If we ever were one with Adam, then we were not the beings we are now. Our constitutions must have been entirely different, to have rendered such a connexion possible or conceivable. Common sense then does decide, fully and unequivocally, that *we*, such beings as we *now* are, never were, and never could be, one with Adam.

We have the highest authority for making common sense a judge in this matter; and let those who object, remember that they are objecting to the plain decisions of the bible. What then is the dictate of common sense as to the doctrine of physical depravity? We find it in the *practical conviction of all mankind*. Whatever men's *philosophy* may be, there is but one *feeling* on this subject all round the globe. There is not a man living, who does not practically believe that all sin is voluntary. Whatever his speculative faith may be, this is his *real* view of the subject. Deny as he may in *theory*, that all sin is choice, he admits it in *practice*. He acts on the supposition that nothing else is, or can be sin, or sinful. The proof of this is, that he never actually feels remorse of conscience for anything except a wrong choice or purpose. He may *pretend* that he blames himself for a sinful nature, with which he was created; but it is impossible in the nature of things, that he should, on that account, experience *real* self-reproach. Does he, or can he, consider it his fault, that he happened to be made just as he was? Had he been born with one limb shorter than its fellow, would he have counted himself to blame for it? Is it the fault of a chair because it was not made a table? Just as much as it is our fault that we have a sinful nature, if such be the fact.—Take any sinner when convinced of the error of his ways, and is it the aggravation of his distress, or any part of it, that God made him with such a sinful nature? Is it not his own free

choice or preference of evil courses, for which he condemns himself? Does conscience, indeed, or is it possible that it should, ever take cognizance of any thing in us that is not voluntary? If not, then it is the *practical* belief of mankind, that there can be no sin, or sinfulness, except wrong voluntary action. This then is the decision of common sense.

Orange county, Indiana, Oct. 26, 1831.

Brother Stone:—By request of the Indiana Christian Conference, I send for insertion in the Messenger the following:—

The Indiana Christian Conference met at Stamper's Creek, Orange county, Sept. 12, 1831.—Elders present—Lewis Byram, David Stewart, Jacob Shively, Peter Wright, David G. Stewart.—Unordained—Joseph Kincade, John Condre, Stroud Vanmater, Eli Stewart, Isaac Bullington.

Lewis Byram was chosen Moderator and David Stewart Secretary. Letters and reports were received from the different churches or congregations. We then proceeded to appoint general meetings for the year 1832. 1st, at the Big Spring in Crawford county, to commence on Friday before the 3d Saturday in the months of May and September: Also at the Three forks of little Blue River, the Friday before the first Saturday in June. Orange county, at Bethel Meeting-house, on Friday before the first Saturday in October. Also at Lick creek on Friday before the fourth Saturday in May. Also at Stamper's creek the Friday before the second Saturday in September.

Agreed that our next Conference be held at the Big Spring, Crawford county, to commence on Friday before the third Saturday in Sept. 1832, at ten o'clock, A. M.

D. STEWART, Sec.

LEWIS BYRAM, Mod.

Retiring Valley, Howard County, Mo. Oct. 10, 1831.

Dear brother Stone:—The Christian Conference for the state of Missouri met on the Friday before the last Sabbath in September, in Tarbo grove, La Fayette county, and encamped on the ground till the Tuesday following about one o'clock. The Elders present were, Thomas M'Bride, Duke Young, Zachariah Linville, Sion Bradley, Byram Lewis, and myself; and unordained, Richmond Roberts, William Burton and James Lovelady; the last of whom, in compliance with petitions from the churches in the upper end of this state, was set apart to the office of an Elder, by prayer and the imposition of the hands of the Eldership. We had letters and correct information, thro' the preaching brethren, &c. from about 20 churches. It was a time of refreshing from the presence of the Lord. During nearly five days and four nights, there were religious exercises of some kind generally going on in the encampment,—all in perfect good order. The congregation was generally large, very solemn, and well behaved: and it may be said in truth, (of

us *Mo. Heathens*, as we are called by the *efficients*, that the Lord was present with us on that occasion. About 8 or 10 professed to believe in Christ to the saving of their souls. During the meeting there were several immersed, and we left a large croud of anxious souls enquiring what they must do, &c. and in our last farewell to them on Tuesday about one o'clock, we told them to believe in the Lord Jesus Christ and they should be saved.

After the close of the Conference, that old soldier and veteran of the Cross, Elder Thomas M'Bride, and myself, set out on a rout of appointments that had been previously made, on the south side of *Mo. River*, up near to the boundary line of this state, and I am glad to be able to tell you, we found the churches in good condition, at peace among themselves, and as far as we are able to learn, they were so with every body else, and appeared to be settled down upon the apostles' doctrine. Our congregations were generally full, solemn and attentive; and we have no doubt there was great good done.

In Jackson county near to the boundary line, the devotees of Joseph Smith, are settling, perhaps 100 in number; they have dedicated a spot of ground to rebuild the Temple upon: they are indeed a strange set of fanatics. They have been there since last spring, and appear to be doing but little for their god, themselves or their country.

In this section of the state, the sectarians are mightily enraged; they plainly see that a free and liberal gospel, is likely to take their gods away from them, I mean their *creeds*, &c. and they are already driven to what we call their last alternative, that is, to call in to their aid, Home missionaries, who are making as great exertions to establish Bible societies, Temperance societies, Sunday-schools, &c. &c. as if a soul could not be saved without them. But we have no doubt on our part, that the Lord is able and willing to carry on the work of reformation, without the aid of those human institutions, which we dreadfully fear will result in a great monopoly of both power and money.

Bro. R. Cane and myself will start the last of this month, on a tour of preaching, over on the Mississippi side of this state, where indeed we have many churches entirely destitute of regular preaching. The harvest over there is truly great, and the labourers are very few. In and about the town of Palmyra in Marion county, there is a great call for our preachers: and I have no doubt great good could be done there, from what I learn from many brethren and friends in that section.

Our next Conference is to be at Ramsey's creek on the Mississippi, about 75 miles above the city of St. Louis, and is to begin the Friday before the last Sabbath in Sept. 1832. It would give us great pleasure for preaching brethren from a distance to visit us at that time and place. Ramsey's creek is in Pike county, Mo.

N. B. Since I wrote this I have had the pleasure of being at 2 or 3 meetings at home, and times are generally good at our church meeting in town (Fayette.) On last Sabbath, we had an accession of one, by confession and immersion, to the church. Since then, I have seen several others who say they will join at the next meeting in the same way: and there are several others who now appear to be in distress, that I ardently hope will be ready also, by that time: and at Salt creek, another church of Christ, on next Sabbath, we confidently expect 5 or 6 others to join by belief and immersion; in fine, our prospects of better times in this section of the country, are now very good. I am your brother in the Lord.

JOEL H. HADEN.

Bro. Joshua Nichols of Rutherford co. Ten. writes, that on the first Lord's-day of August last, the brethren had a camp-meeting at Lock's creek—18 were immersed.

Elder Thos. M'Intyre, of Whitley, U. Canada, writes Oct. 21, That in his bounds, the cause of God is still spreading—that within a few years the church has grown from nothing to about five hundred.

Bro. E. Hurvie, near London, O. writes, Oct. 23, 1831; The accounts are cheering; at the Boiling Spring near 20 had lately been united to the church. At Sidney, during one meeting 15. At the Knob Prairie, between 12 and 15.

OBITUARY.

DIED in Dublin, Ohio, Sept. 26, 1831, Mrs. MARY WALTER, the mother of Elder Isaac W. Walter. The deceased was a member of the Friends' Society, (commonly called Quakers,) about 40 years, till August 1828 she became a member of the Christian church. She bore her affliction with great patience, and was fully resigned to the will of God. No doubts are entertained respecting her happiness in the regions of eternal day. Peaceful be her remains till the trump of God shall wake the nations of the dead, and her mortal put on immortality, and death be swallowed up in victory.

Also, on Oct. 9, died the wife of Elder F. Graham, near London, O. She lived and died a Christian.

Extract from the Gospel Luminary.

FOUR DAYS' MEETING AT JOHNSONSEBURG, N. J. 26TH OF AUG.

After describing many incidents during the meeting, the writer closes thus:—

It was truly delightful and affecting, to see persons of both sexes, and of all ages and conditions in life, resolving to forsake their former sinful courses, and devoting themselves to the service of the living and true God.—To see parents embracing

their children, and with tears entreating them to remember their Creator in the days of their youth—to behold friends and neighbours, husbands and wives, parents and children, whole families, come forward and bow before their Maker, and supplicate the throne of his grace—to hear the fervent prayer for hours going up to heaven, from the altar of devoted hearts in their behalf—and to witness the manifest displays of the goodness and mercy of God to perishing sinners,—such was the affecting and interesting scene which we beheld at Johnsonsburgh, and which we now delight to contemplate. At this meeting, not far from fifty professed to obtain peace in believing; and a great multitude went away from the place deeply impressed. We are also happy to learn that the work is still progressing. May Almighty God abundantly prosper it, and may it extend far and wide through that section of country.

Four Day's Meeting in New-England:—By the last number of the Christian Herald, we learn that several four days' meetings have recently been held in New-Hampshire, one of which, in particular, was attended with a great outpouring of the Spirit of God. At this meeting, which was holden at New-Market, the Herald states that a great number was brought to the saving knowledge of the truth, and that in one evening meeting, twenty-nine found peace in believing. The Herald also notices the appointment of several other four day's meetings to be holden in New-England.

Extract of a letter from Elder James E. Matthews, to the Editor, dated Bartons's, Ala. September 10th, 1831.

BR. CLOUGH,—Yours of the 8th ult. came by last mail, at which time I was from home, attending a camp meeting. I now, in compliance with your request, hasten to reply, embracing the different subjects of enquiry contained in your letter.

With respect to the condition and prospects of the Christian churches in Alabama and Tennessee, I will state, that according to the best information which I have, there are about 60 churches in Tennessee, with probably 4000 members; and in Alabama, about 20 churches, with about 1500 members. Some of these churches are very large, and many of them are in a flourishing condition. When I came to this country, something over five years ago, there was one small church of about 10 members; that church now contains upwards 200 members, and I have planted another church in my immediate vicinity, of about 60 members. Elder Moore and myself have had great opposition by the popular sectaries, but that opposition has comparatively ceased. Our prospects, in one respect, are a little discouraging at present, as brother Moore is about to leave this country, and I am left with a broken constitution, and fast declining health, to attend to almost all of the churches in North Alabama.

There is one circumstance, in this country, which tends to check our progress. Our preachers have to rely almost entirely on the labor of their own hands for support. Many of the preachers are men of talents, and some of them of the first order, but few of them have engaged in writing. The doctrine of baptism "for the remission of sins," generally prevails, but in a more qualified sense than it is held by Alexander Campbell, editor of the Millennial Harbinger.

The following is a list of the names of most of the preachers in Tennessee and Alabama.

IN TENNESSEE—John Mulkey, Isaac Mulkey, Robert Randolph, Elihu Randolph, William D. Carns, Andrew Davis, Levi Nichols, Samael Billingsley, William D. Jourdan, James Y. Green, Dr. — Becton, — Flinn, Levi Perkins, James Anderson, Corder Stone, John Hooton, William Hooton, — Bills, John M. Barnit, Edward Sweat, Andrew Carnahan, Mansel W. Matthews, Jesse Goodman, John Shultz, James Vinzant, Abner Hill, Henry Thompson, — Melvin, John M'Donald, William Nicks, and James Miller, (author of Trinitarianism unmasked.) John Green.

IN ALABAMA—James A. Anderson, Thacker Griffin, Lorenzo Griffin, Reuben Mardis, Jonathan Parker, William Price, Elisha Price, Ephraim D. Moore, — Crocket, — M'Donald, John Northcross, Jesse Wilks, Tolbert Fannin, Jonathan Wallis, Elisha Randolph, James E. Matthews.

The camp-meetings in this county, are now in progress. At four which have been holden, 45 have been immersed. The Alabama Conference commences in this county, on the last day of this month, and is regularly held, commencing on the Thursday before the first Lord's day in October, every year. We should rejoice to see some of our Northern brethren in the ministry among us.

Extract of a letter from Elder John Hollister, to the Editor, dated South Westerlo, Green county, N. Y. Sept. 27, 1831.

Having received a request from Elder Spore, and the church in Green county, to come among them and labour in the Gospel, having made it a subject of prayer, feeling it to be my duty, I complied with their wishes. In March, I commenced preaching in this place. The church was in union, though in a low state, except in one neighbourhood, where the Lord had converted a few. I commenced preaching in various parts of the town; reformation has spread through the different sections of the church, till almost every family in the congregation has experienced some mercy-drops. Whole families have come forward and united with the church; parents and children mingle their songs of praise together. One hundred happy souls have joined the church since the revival commenced; eighty have been baptized, and the reformation is still spreading with as great rapidity as at any other time. Various towns have

shared in the mercies of God, and in an especial manner, Greenville and Westerlo. Other societies have shared in the work. Elder Spore is occasionally with us, as he is principally confined in Petersburg; but we rejoice much when we have a visit from him. Elder Teats is much engaged in the precious work, and is a strong labourer in the vineyard of God; but still the principal labor comes on me. Our congregations are large, and our meetings powerful. It is not uncommon to see, at the close of our meeting, from 30 to 40 mourners come forward, wishing the prayers of the saints. Such scenes as these occur every Sabbath, and generally more or less find peace before they leave their mourning seats.

The saints are strong in the cause of truth: every Sabbath, for some time past, we have baptised. We wish our preaching brethren would come over and help us. We want the strong sons of Zion to come with haste to the help of the Lord against the mighty. I feel worn down: my health at present is much impaired, and though faint, I am pursuing.

*Extract of a letter from H. B. Hayes, to the editor, dated
Flemington, Wake co. N. C. Sept. 22, 1831.*

BR. CLOUGH,—With emotions of gratitude, I take my pen in hand to write you a few lines of the goodness of the Lord towards us. Blessed be his name, he hath visited us in mercy. I have labored with great success in this vicinity for four weeks past. About 30 have obtained a "saving hope" since the excitement took place. For some months past, professors have been revived, but the work among the unconverted was not very remarkable till about four weeks ago, when it broke out among my scholars. On the 2d inst. ten professed religion in about two hours. Four of my scholars are of the happy number that have obtained a hope. I returned yesterday from a camp meeting, held by the Methodists, about fifty obtained a hope, among whom are a brother and brother-in-law of mine. From the best information I have received, I should suppose there as many as 400 that have obtained the forgiveness of sins, in this and the adjoining counties of Granville and Chatham, in a few weeks. Old professors say they never saw such a general out-pouring of the Spirit before. There is scarcely a family but what some of its members have been awakened, or converted, in this vicinity. The work appears to be increasing. O, Lord, fill the world with thy goodness, and let the inhabitants of the earth rejoice! I expect to start on the day after to-morrow to our camp-meeting on Haw River; we contemplate a glorious season.

*Extract of a letter from Elder Mills Barrett, dated
Portsmouth, Va. Oct. 1, 1831.*

At Holyneck, Antioch, Barrett's, and some other places, they have good times, and a considerable ingathering. In

Gates county, N. Carolina, several worthy members have left the Methodist church, and are building a house for worship, intending to attach themselves to our connection. By a letter from Wake county, N. C. I learn that at the Christian Conference to be held (I think) on the first of this month, at Pleasant Spring, near Raleigh, it is expected that several hundred Free-will Baptists will join us. We have to stem a torrent of persecution, but I think we shall finally triumph. Truth is on her march, and the thinking part of the community begin to discover, that there is more religion in the patient sufferer under persecution, than in the vile persecutor. Our next Conference will meet here at Providence, the first Friday in May next. We are very desirous that some of our Northern brethren should meet with us. Do come over and help us.

*Extract of a letter from Elder James Burlingame, dated
Sterling co. October 10, 1831.*

BROTHER CLOUGH,—I am happy to inform you, that the cause of Zion still lies near my heart. I have a desire to count all things loss and dress, that I may win Christ. It appears to me that Christianity, as presented in the New Testament, has so many inviting charms, that in this day of general inquiry, intelligent christians will see the propriety of returning, in doctrine and practice, to that beautiful simplicity which is in Christ Jesus. It is obvious, that as the enervating and uninviting standard of limited mercy is lowered away, reformation abounds; and before the unfolding banner of a free gospel, the illiberal plans of bigotry are deranged, and intolerance trembles, as though the arrows of truth were doing execution.

The champions of human creeds and doctrines, not expressed in scripture language, nor found to accord with its general testimony, will find it to their advantage to be armed with more effective weapons, than detraction, slander and misrepresentation.

I am pleased to learn, through the medium of the Luminary, that the friends of the Christian faith in your section, have not been frightened from the field of discussion by sneers and derision, and I hope God will make them "a defenced city, and an iron pillar, and brazen walls, against the whole land."

We had a very pleasant general meeting this season. Every thing was harmonious among the preachers and brethren; and in the large assemblies which attended, the most serious attention was manifested; you will, no doubt, be informed concerning it more particularly. Several have been added to the church in this place, since I wrote last; and the brethren continue steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers.

Secession from the Methodist Episcopal Church.—Mr. Stephen Lovell withdrew from the New-Hampshire and Vermont Con-

ference of the Methodist Episcopal Church, in consequence of a change of sentiment on the doctrine of the Trinity, at its session in June last. Mr. Lovell has recently attached himself to the Christian connexion. He has published a pamphlet, in which he has given an account of his change of sentiment, and the means by which it was effected. We expect, in our next, to lay before our readers the contents of the pamphlet. Mr. Lovell was among the most respectable preachers of the Methodist Episcopal church. He has become the pastor of the first Christian Society in New-Bedford, Massachusetts.—*G. L.*

From the Herald of Truth.

DUTY OF FREE INQUIRY

The christian world is divided into numerous sects. All have produced good men: all, which are prominent, have numbered among their members the wise, the learned, the virtuous, the sincere. How are we to decide between their conflicting claims? One alone, of all, can hold the truth in its purity.—How are we to decide which is that one?

Can any person doubt that the subject is sufficiently important to require examination? We answer, for what did our Saviour live and die, but to reveal to us the truth; and can that truth be of little or no consequence? For what, since his time, have apostles, and martyrs, and reformers, laboured, and taught, and suffered, but to propogate or restore the truth?—They held that truth to be the instrument by which mankind were to be preserved from sin and misery. Were their prayers uttered, their labours borne, their blood poured forth like water, for an object of no consequence? If not, truth is now as valuable as it ever was, and it is our duty consequently to ascertain what that truth is.

But how shall we form our judgment? By the authority of numbers? According to the geographer, Malte Brun, Protestants are outnumbered by Catholics in the ratio of nearly three to one, while an almost similar disproportion exists between the latter sect, and those who are yet in the darkness of Paganism; the number of Protestants being forty-two millions, of Catholics a hundred and sixteen millions, and of Pagans three hundred and ten millions. Shall we go back to Catholicism, or to Paganism?

How, then, are our religious opinions to be founded?

By chance; at random! such is the answer given to the question by the conduct of men in general. You hold the sentiments of some particular sect, because in that you happened to be born. Another holds views directly the reverse of yours, because such were the sentiments his parents supported. What is this but leaving the question to chance,—the mere chance of your birth? Can any person claim for those whose religious views he has adopted, the gift of infallibility? Can he suppose them to have been wiser than the great and good men whose

names adorn the record of every sect. You are a Protestant, because your parents were Protestants. Were those parents better than the saintly Fenelon, or wiser or more learned than the eloquent and judicious Bossuet? Yet these were Catholics. You are a Trinitarian, because such were the sentiments of your parents. Did those parents, in the strength of their reasoning faculties, or the blamelessness of their lives, surpass Newton or Priestly? Yet these were Unitarians. And thus it is with every sect. The christian world is so far divided in the talents and the virtues of those who belong to its various denominations, that to judge from the authority of great names, is, if the trial be conducted impartially, a vain attempt; while to assume a belief from the mere accident of having been born in a family professing certain sentiments, is to leave the whole matter to chance, to continue always a child, to ground your faith, in mature years, upon a foundation which was designed for infancy alone. * * * * *

NOTICE.—A. Campbell's review of Archippus, last No. because of its length is omitted in this number:—So is Archippus' reply.—In future numbers they may appear. Yet it is thought we have sufficiently long attended to this controversy. Other communications will hereafter be attended to.—Ed.

Conclusion.—This No. closes the 5th Volume of the Christian Messenger. To many of my agents and patrons, I feel grateful obligations for their attention to my interest; but to many others, I am sorry I cannot pay the same tribute.—Many have been taking the Messenger from the beginning without paying a cent—many have for years been taking it, and have moved off without an acknowledgement. Many have discontinued to take it without giving me notice, and scores of numbers have been sent to them without my being notified either by them, or my agent, or even by the post-master, of their discontinuance. These failures have discouraged me; and were it not that my friends are urgent for the continuance of the work; and did I not hope that it may be profitable to society, I should certainly desist from editing another number. Such is the fluctuating state of population, so many removing to distant countries, that I cannot continue to send to distant subscribers; especially such as have not paid for former volumes, unless I obtain a new list of subscribers. In a few numbers back I requested my agents and patrons to be punctual to send me such a list against the 15th of December, at farthest, by the first of January. It is hoped that friendship, and the holy, just and good precepts of the gospel will prevail in their minds to do me justice, in collecting and transmitting my dues against the same time, with as little expence to me as may comport with justice to the post-office department.

PROSPECTUS.**BARTON W. STONE & J. T. JOHNSON,**

ELDERS IN THE CHURCH OF CHRIST:

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Those who wish to patronize this work, and to whom a prospectus is not sent, will please draw this off with a pen, and get subscribers.

RECEIPTS FROM OCT. 1ST TO DEC. 31ST,

KENTUCKY.—*Georgetown*: By I. A. Wilson \$1, by Napo. Christian 1, by Mrs. Ben Smith 1, by Wm. Sebastian 1.—*Union*: By Elder T. M. Allen, for C. Wilmott 1, for I. Giltner 1 *Harrodsburg*: By Elder Flemming, for Agnes Mosby 1. *Shepherdsville*: By Elder P. Hatchitt \$9. *Caneridge*: By Mrs. Thornton 1, by John Irvin 1. *Carlisle*: By Mrs. T. Letton 1. *Williamsburg*: By G. Stockdon 1. *Mayslick*: By A. Shackelford for T. Summers 1, for A. Jones 1 42½. *Mt. Carmel*: Mrs. Smizer 1. *Richmond*: Elder Wm. Read \$9, in full for his agency from commencement to the end of vol. 5.

TENNESSEE.—By John Nichols 5,—for Jesse Dodd 1, for Eli Nichols 1, for R. Rogers 1, for Wm. Travis 1, for S. Greer 1.

OHIO.—By H. Muefort 8,—for Jo. Sellers, L. Vorhis, D. Shaver, S. Semple, C. Taylor, Js. Abbott, Danl. Robbins, D. Pottenger. By Elder D. H. Hathaway \$11.

INDIANNA.—*Washington*: Franc. M'Donald 1. *New Albany*: C. Woodruff 1. *Moscow*: Wm. Townsend 1. *Crawfordsville*: Elder M. Combs \$8.—By Wm. Armstrong 2 for Elder P. Harris and 2 for himself. *Tuckersville*: By Levi Hall for Cornelius Hall 1.

ALABAMA.—By A. Dickerson \$4.

VIRGINIA.—By A. Stewart for Jo. Anderson 2, for Jac. Waggoner 2, for L. Duncan 1.

MISSOURI.—By Levi Hall, for self 1, for Peter Grant 1.—By J. Mulherrie for self and Hostutter \$2.

PENNSYLVANIA.—*Bloody Run*: By Elder Wm. Caldwell \$4 in full.

MARYLAND.—*Baltimore*: By Elder Js. M'Vey \$10.

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